FACETS OF THE LIFE AND TEACHING OF CHAN MASTER YUNMEN WENYAN 雲門文偃 (864-949)

A Dissertation
Submitted to
the Temple University Graduate Board

In Partial Fulfillment
of the Requirements for the Degree
of
Doctor of Philosophy

by
Urs E. App
May 1989

Volume I

FORM IV

TEMPLE UNIVERSITY GRADUATE BOARD

Title of Dissertation: Facets of the Life and Teaching of Chan Master Yunmen Wenyan (864 - 949)

Author: Urs E. APP

Read and Approved by: Richard [signature]
Charles Wei-hsun Fu [signature]
Thomas Dean [signature]

Date submitted to Graduate Board: April 18, 1989

Accepted by the Graduate Board of Temple University in partial fulfillment of the requirements for the degree of **Doctor of Philosophy**.

Date ....

[signature] ....
(Dean of Graduate School)

Radikal sein ist die Sache
an der Wurzel fassen.
Die Wurzel für den Menschen
ist aber der Mensch selbst.

To be radical is
to take hold of a matter at its root.
Now for man
the root is man himself.

Karl Marx

ACKNOWLEDGMENTS

It is with great pleasure that I acknowledge the help and encouragement of so many people and institutions which were vital to the completion of this work. Above all, I wish to express my deepest gratitude to my main advisor, Professor Richard DeMartino, whose example and instruction have guided my efforts in the field of Zen Studies from the very beginning. I consider myself extremely fortunate to have had the privilege of studying under his guidance, and I will endeavor to better express my gratitude to him in future writings and research. My heartfelt thanks also go to many earlier teachers and mentors, Japanese and Western: to Mr. Takagi Akifumi who in 1974-75 gave me free daily instruction in Japanese; to Dr. Arai Katsuko, my Japanese mother; to the philosopher Professor Nishitani Keiji who nurtured my interest in Zen thought (1977-79); to Professor Nathan Sivin who guided my first steps into sinology (1981-82); to Professor Iriya Yoshitaka without whose seminars on the *Records of Yunmen* (1982-1986), expert advice, and perceptive criticism of my translations I would not even have dared to write on Yunmen; and to Professor Yanagida Seizan whose lectures, seminars (1982-86), writings, and advice all reflect exemplary and inspiring scholarship. I also extend my thanks to Professors Thomas Dean and Charles Fu, the other members of my doctoral committee.

My thanks also go to many relatives and friends who have, directly and indirectly, provided support and encouragement for my work. Above all I am indebted to my best friend Steven Antinoff who not only re-opened the door to my interest in Zen (1976-79), introduced me to Dr. DeMartino, and over several years as house-mate and co-student shared and discussed my central interests, but also gave me some helpful suggestions concerning chapter III. I would also like to thank my dear parents and my generous eldest brother Pius for their moral and financial support of my work, especially during the last phase of research and redaction in Switzerland (1986-89). I am also grateful for the considerable financial help which I received from Temple University in the form of tuition remissions and stipends and from the Japanese Government in the form of a Monbusho scholarship (1982-83).

TABLE OF CONTENTS

VOLUME I

VOLUME II

LIST OF ABBREVIATIONS

BD	Bukkyôgo daijiten	仏教語大辞典	
BJS	Baojing sanmeige	寶鏡三昧歌	T 47, Nr.1986A
BKD	Bussho kaisetsu daijiten (Ono/Maruyama)	仏書解説大辞典	
BWZY	Dunhuang bianwen ziyi tongshi	敦煌變文字義通釋	
BYL	Foguo Yuanwu chanshi biyanlu	佛果圜悟禪師碧巖録	T 48, Nr.2003
BZGL	Baizhang guanglu	百丈廣録	ZZ 119
BZGLC	Baizhang guanglu Cleary translation		
CBS	Chûgoku bukkyôshi jiten	中国仏教史辞典	
CC	Chodang chip	祖堂集	
CRL	Congronglu	從容録	T 48, Nr.2003
CYX	Chanyuan zhuquanji douxu	禪源諸詮集都序	T 48, Nr.2015
CZJ	Chûgoku zenshû jinmei sakuin	中国禅宗人名索引	
DDJ	Daodejing	道徳經	
DHBW	Dunhuang bianwenji	敦煌變文	
DHFY	Dahui fayu	大慧法語	T 47, Nr.1998
DHS	Dahui shu	大慧書	T 47, Nr.1998
DSL	Dongshanlu	洞山良价禪師語録	T 47, Nr.1986B
DSSZ	Deshan shizhong	徳山示衆	
FZGM	Fozu gangmu	佛祖綱目	ZZ 146
FZTJ	Fozu tongji	佛祖統紀	T 49, Nr.2035
FZTZ	Fozu lidai tongzai	佛祖歴代通載	T 49, Nr.2036
GZYL	Guzunsu yulu	古尊宿語録	ZZ 118
GZYY	Guzunsu yuyao	古尊宿語要	ZZ 118
HG	Hôbôgirin	法寶義林	
JDL	Jingde chuandeng lu	景徳傳燈録	T 51, Nr.2076
JDLK	Jingde chuandeng lu (Korean edition)	景徳傳燈録 [高麗本]	
JGJ	Jingang jing	金剛經	T 8, Nr. 235
JGL	Jueguan lun	絶觀論	
JK	Shôshûsan joketsu	正宗贊助傑	
JLY	Jiliyuan/Shitsurien	蒺藜苑	
JWDS	Jiu wudai shi	舊五代史	
KG	Kattô gosen [Yanagida ed.]	葛藤語箋	
LDHY	Liandeng huiyao	聯燈會要	ZZ 136

LJL	Linjilu	臨濟録	T 47, Nr.1985
LJLD	Linjilu Demiéville translation		
LJLS	Linjilu Sasaki translation		
LJLY	Linjilu Yanagida translation		
LJNL	Linjianlu	林間録	ZZ 148
LXTL	Longxing fojiao biannian tonglun	隆興佛教編年通論	ZZ 130
M	(Morohashi) Daikanwa jiten	大漢和辭典	
MBB	Mohe banre boluomi jing	摩訶般若波羅蜜經	T 8, Nr. 223
MZ	Mochizuki: Bukkyô daijiten	佛教大辭典	
MZHL	Muzhou yulu	睦州語録	ZZ 119
MZL	Mazu yulu	馬祖語録	ZZ 119
MZLI	Mazu yulu Iriya translation		
NHJSZ	Nanhan jinshizhi	南漢金石志	
NHWZL	Nanhan wenzilue	南漢文字略	
NHS	Nanhan shu	南漢書	
ODA	Oda: Bukkyô daijiten	佛教大辭典	
PJS	Pang jushi yulu	龐居士語録	ZZ 120
PJSI	Pang jushi yulu Iriya translation		
PJSS	Pang jushi yulu Sasaki/Iriya/Fraser translation		
PWYF	Peiwen yunfu	佩文韻府	
R	(Ricci Institute) Hanfa zonghe zidian	漢法綜合辭典	
RSBP	(Oda) Chûgoku rekishi bunpô	中国語歴史文法	
S959	Shixingbei stele of 959	實性碑	
S964	Beiming stele of 964	碑銘	
SBZ	Chanlin sengbaozhuan	禪林僧寶傳	ZZ 137
SGSZ	Song gaosengzhuan	宋高僧傳	
SH	Soothill/Hodous (Dict. of Chinese Buddh. terms)	漢英佛學大辭典	
SKS	Zenrin shôkisen [Yanagida ed.]	禪林象器箋	
SR	Shoroku zokugokai	諸録俗語解	
SSJGL	Shishi jigu lue	釋氏稽古略	T 49, Nr.2037
SZBY	Sengzhuan paiyun	僧傳排韻	
VKN	Weimojing (Vimalakirti Sutra)	維摩詰所説經	T 14, Nr. 475
WDHY	Wudeng huiyan	五燈會元	ZZ 138
WJYL	Wujia yulu	五家語録	ZZ
WJZZZ	Wujia zhengzongzan	五家正宗贊	ZZ 135

XDL	Jianzhong jingguo xudenglu	建中靖國續燈録	ZZ 136
XFL	Xuefeng yulu	雪峰語録	ZZ 119
XL	Yunmen xinglu	雲門行録	T 47, Nr.1988
XSGL	Xuansha guanglu	玄沙廣録	ZZ 126
XSGLI	Xuansha guanglu Iriya translation		
XSL	Xuansha yulu	玄沙語録	ZZ 126
XWDS	Xin wudai shi	新五代史	
XXM	Xinxinming	信心銘	T 51, Nr.2076
YFYL	Yufang yilu	遊方遺録	T 47, Nr.1988
YML	Yunmen guanglu	雲門廣録	T 47, Nr.1988
ZDG	Yongjia zhengdaoge	永嘉證道歌	T 48, Nr.2014
ZG	Zen no goroku series	禅の語録	
ZGD	Zengaku daijiten	禪學大辭典	
ZGK	Zengaku zokugokai	禪學俗語解	
ZGSS	Zengaku sôsho	禪學叢書	
ZGYK	Zengaku yôkan	禪學要鑑	
ZHANG	Zhang Xiang: Shiciqu yuci huishi	詩詞曲語辭匯釋	
ZHZ	Zhuangzi	莊子	
ZKB	Zenrin kushu benmyô	禪林句集辨苗	
ZTSY	Zuting shiyuan	祖庭事苑	ZZ 113
ZXFY	Zhuanxin fayao	傳心法要	T 47, Nr.2012A
ZXFYI	Zhuanxin fayao Iriya translation		
ZYL	Zhiyue lu	指月録	ZZ 143
ZZJ	Quanfa zhengzongji	傳法正宗記	T 51, Nr.2078
ZZL	Zhaozhoulu	趙州録	ZZ 119

LIST OF TABLES

CONVENTIONS

1. Transliterations and abbreviations

- The Pinyin transliteration is used for Chinese not because it is the most logical or the best but because it is the *de facto* standard today. Some publications in this field still use the Wade-Giles system, and others Japanese readings; instead of making everything even more complicated by including long lists of corresponding transliterations (which can be found in most dictionaries anyway), I chose to insert many Chinese characters; thus at least the reader familiar with these characters will immediately know what is meant.
- The Pinyin rule is broken only a few times, when Chinese place names are very well known in Wade-Giles or other transliterations (for instance 'Szechwan').
- For Japanese, the revised Hepburn transliteration is used. Long vowels are indicated by the symbol ^ except in the case of well-known Japanese cities such as Kyoto and Tokyo where they are not indicated.
- For Korean terms, the McCune-Reischauer transliteration was chosen.
- A multitude of repeated references is made, particularly in the footnotes, to Chinese and Japanese texts. As they will only be of service to readers familiar with those languages, abbreviations (based on Pinyin transliteration for Chinese or Hepburn for Japanese) are preferred to transcribed titles; in exchange, these abbreviations are immediately followed by what they stand for, written in Chinese and Japanese characters. Thus the reader familiar with these characters will very rarely need to use the list of abbreviations. The only exceptions to this are the abbreviations YML (referring to the Records of Yunmen), T (for the Taishô collection of Buddhist texts), ZZ (for the Zokuzôkyô collection, and M (for the Morohashi Chinese-Japanese dictionary; these abbreviations occur frequently enough to make the constant repetition of their titles in Chinese characters redundant.

2. References to dictionaries, texts, and persons

- References to Morohashi and other dictionaries: In general, (volume and) page numbers are followed by the letters a,b,c, and sometimes d; these letters indicate the horizontal columns or segments of a given page. Particular characters or compounds are indicated by character and compound number.
- References to the Taishô canon: A bold **T** is followed by the volume number, the text number in brackets (for instance [235]), the page number, the page segment symbol (a, b, or c), and the line number.
- References to the Zokuzôkyô canon: A bold **ZZ** is followed by the volume number of the Taiwan edition; the page numbering follows the old double-page edition which is also kept (in Chinese numbers) in the side margins of the Taiwan edition (a first page recto, b first page verso, c second page verso, d second page recto).
- References to Mujaku Dôchû materials: printed materials are referred to in the ordinary way; for unpublished manuscripts, the volume number is indicated.
- References to Chinese classics: When Harvard-Yenching concordances are available, their text pagination and line numbering is used.
- Titles of works appear in italics except in abbreviations.
- Personal names are used as in their countries of origin; hence references to names of Japanese and Chinese persons begin with the surname and end with the given name(s).

3. Chronological issues

- The age of persons is given in the Western fashion, not in the Chinese manner where one is age 1 at birth.
- When Chinese calendar information appears in the form of sexagesimal cycle symbols and reign mottos (*nianhao* 年號), the corresponding Western calendar date is indicated.

4. Authorship of translations

If not otherwise mentioned, all translations from Chinese, Japanese, French, and German sources are by the author. A few more or less

reliable translations of Chan texts have been of good service to me; this was also the case when I prepared and used my own translation of these texts. The following works merit particular mention: Ruth Sasaki et al.'s English, Paul Demiéville's French, and Yanagida Seizan's Japanese translations of the *Records of Linji*, Iriya Yoshitaka's English and Japanese translations of the *Recorded Sayings of Layman Pang*, and Thomas and J.C. Cleary's English translation of the *Blue Cliff Record*.

5. Translation and Annotation

Every effort has been made to make the translations both literal and readable. In the case of historical materials such as inscriptions and prefaces, the tendency is to give as literal a rendering of the text as possible, while translations of instructions and dialogues are somewhat more idiomatic for the sake of readability. The footnotes reflect this double endeavor by often providing literal equivalents where idiomatic expressions appear in the translation, and vice-versa.

Sanskrit equivalents of Chinese Buddhist terms are in general not given. There is no indication that the Chan masters knew Sanskrit, but they were familiar with Chan texts and, to a varying degree, with Chinese Buddhist literature. The texts and passages that are quoted or referred to in footnotes stem mostly from the corpus with which the masters themselves are likely to have been familiar. Thus the overwhelming majority of textual references and quotes stems from or is made to Chinese texts of the Tang, Five Dynasties, and Song periods, and reference works which relate directly to such texts are mentioned with preference.

For the sake of easier use all notes to the text (i.e., notes on pages numbered in Arabic numerals) appear at the end of volume II. As a fair number of Chan terms are discussed in some detail, a Pinyin index (Appendix 13) is included for the convenience of interested readers, researchers, and translators.

INTRODUCTION

(Notes to this introduction are found on pp. xxiii-xxiv)

The overall aim of this dissertation is, as its title indicates, to provide information on the life and teaching of Chan Master Yunmen Wenyan 雲門文偃 who lived from 864 to 949 in China.

Information on Master Yunmen's life stems from stone inscriptions and various other texts. Chapter I not only furnishes a concise biography of the Master based on a critical analysis of the most reliable biographical sources but also a translation of the biographical part of the earliest stone inscription. In the notes to this translation all important biographical source materials are analyzed and compared. Additional information pertaining to the Master's biography and its sources is found in appendices 2, 3, 4, and 5 of volume II.

The bulk of Master Yunmen's teaching was transmitted in the form of a single text in three volumes, the *Extensive Records of Yunmen* (*Yunmen guanglu* 雲門廣録; in the following called *Records of Yunmen*, Records, or abbreviated as YML). The history and structure of the *Records of Yunmen* are outlined in the second chapter and in appendices 6 and 7. For our research we used the oldest and most reliable text available, namely, that contained in the *Guzunsu yulu* 古尊宿語録. Its original is stored in Taiwan's National Central Library 台湾国立中央図書館 in Taipeh, but a photocopy of the part on Yunmen is also found at the library of Komazawa University 駒沢大学 in Tokyo. Since this edition is not generally available, its unpunctuated text was painstakingly compared[1] with the widely available but flawed Taisho text.[2] In this dissertation all references to the YML are made to the Taisho text, but whenever significant discrepancies with the older Song text from Taiwan exist, these are noted.

The third chapter is an attempt to distill and analyze some central facets of Master Yunmen's teaching from this text, and chapter four consists of the writer's annotated translations of Master Yunmen's major public instructions.

The appendices in volume II of this dissertation contain the translations of the YML's prefaces and present additional information concerning biographical and textual issues.

The writer first came across sayings by Master Yunmen in English translations of the best known *kôan* (chin. *gongan* 公案) collections, the *Blue Cliff Record* (*Biyanlu* 碧巖録, jap. *Hekiganroku*) and the *Gateless Barrier* (*Wumenguan* 無門關, jap. *Mumonkan*). In both of these famous collections, and also in a third one, the *Congronglu* 從容録 (jap. *Shôyôroku*),[3] Yunmen is the protagonist of more "cases" (*ze* 則) than any other master.[4] Throughout the ages, fellow Chan masters as well as translators and commentators have expressed their highest esteem of Yunmen;[5] one expression of this esteem is the following characterization of the founders of Chan's "five houses" (*wujia* 五家) and their "house style" (*jiafeng* 家風): "Yunmen 雲門 the emperor, Linji 臨濟 the general, Guiyang 溈仰 the ministers, Fayan 法眼 the merchant, and Caodong 曹洞 the peasants."[6]

However, in spite of the praise heaped on Yunmen in past and present, and in spite of the Master's prominence as the founder of a Chan "house", there is to the writer's knowledge not a single book in any language exclusively devoted to him. Though translations of some of his sayings and conversations exist, they are usually not based on the comprehensive collection of Yunmen's teaching, the *Records of Yunmen* (YML), but rather on fragments cited in later *koan* collections and Chan compendiums.[7] The same sources also form the basis of most accounts of the Master's life.[8] Various circumstances led the writer to try to change this situation. The most important impetus toward research on Yunmen came from participation (1982-1986) in a class at Hanazono College 花園大学 (Kyoto, Japan) where the eminent Chan philologist Prof. Iriya Yoshitaka 入矢義高 read and commented the first volume of the *Records of Yunmen*. Through this class, through group research directed by Prof. Iriya on the records of Yunmen's co-disciple Xuansha Shibei 玄沙師備 (835-908), and through the writer's own research and translation efforts (to which Prof. Iriya again contributed by correcting some of the English translations), the initial vague impression that Yunmen is one of China's most interesting and original Chan masters gradually gained profile. This dissertation is a record of some initial steps towards a better understanding and appreciation of Yunmen and his teaching.

The so-called "School of Yunmen" or "House of Yunmen", one of China's Five Houses of Chan, did not exist in Yunmen's time nor was there any awareness that later Chan historians were going to make a "school" out of Yunmen and his successors. Much effort was and is applied by modern scholars to uproot the tidy tree of lineages which Song monks had planted, and even the very notion of "Chan monastic communities" during the Tang has been questioned.[9] This dissertation does not deal with such large issues pertaining to the history of religion. Neither does it presume to be a study of Yunmen's position and role in Chan history or even to present a complete picture of his "life and teaching." This dissertation aims at a more modest goal: to throw light on some important facets of the life and teaching of just one man, a man who lived and taught in South China a thousand and some years ago. Admittedly, this man came to play a very important role in the history of Chan, but that story (and the history of the Yunmen School) could be the subject of another thesis.

The so-called "Golden Age of Zen"[10] is a field of study where even the most famous masters are still hardly explored; to compare the situation with the West, it is as if the life and teachings of major religious figures like Meister Eckhart or Teresa of Avila were still barely known and scientific research on Christianity in its beginning. In such a research situation there are particular needs and priorities, and of course no final word on anything can be expected. The access to Yunmen's words through translation is certainly a major initial need. Hence a fair amount of text from the YML was translated into English (see list in Appendix 13). Much of the translated text appears for the first time in a language other than Chinese.

The language of the *Records of Yunmen* is, like that of many other Chan records, a mixture of classical Chinese, colloquialisms, and Buddhist terminology. Words and expressions that are not found in dictionaries are frequently encountered; thus the collection of examples of usage and their analysis are an inevitable task of the translator. The notes to this dissertation show the degree of the writer's efforts in this direction.[11] They contain many examples, translated or simply referred to, which should make choices in trans-

lation transparent and should allow fellow researchers and translators to either confirm the given findings and renderings or to draw their own different conclusions.

Since World War II, the study of the texts and history of the Chan movement has advanced at a fast pace, particularly in Japan. The reasons for this sudden development of scientific Chan study are manifold; in essence, the recent progress is due to the acknowledgment that these texts originated in a certain historical and doctrinal context, are written in a specific language, and have their own history. Of course, modern researchers have some precursors in earlier centuries; the most outstanding figure is certainly Mujaku Dôchû 無著道忠, a Japanese monk who lived from 1653-1744.[12] The historical and philological study of Chan texts and related materials (particularly also of materials found in the caves of Dunhuang 敦煌) has in recent decades produced various results. Among other improvements, a preciser picture of the historical development of Chan and its textual corpus, some knowledge of certain important masters and editors, and a stronger philological basis for the translation of Chan texts were gained. The works of Yanagida Seizan 柳田聖山 and Iriya Yoshitaka 入矢義高 and -- in a different manner -- the publications of Ôta Tatsuo 太田辰夫 and Suzuki Tetsuo 鈴木哲雄 exemplify the achievements of the last decades. Philological progress in Chan/Zen studies is very apparent, particularly in Iriya's and Yanagida's translations of Chan texts into Japanese.[13] Such philological research, and the translations built on it, constitute important tasks in the comparatively young scientific discipline of Zen research. The investigation and translation of primary sources will, among other things, open up new perspectives for another difficult yet crucial aspect of Chan/Zen studies: interpretation.

While scholarly production in the philological and historical field of Zen Studies has, especially in Japan, made great progress, the analysis and description by Japanese scholars of the religio-philosophical content of Chan/Zen texts -- which poses problems of a quite different order -- has not advanced in the same spectacular manner. More often than not, the question of religious content or of

meaning is relegated by Japanese authors to footnotes which knit an elaborate network of references to other texts without actually taking a stance on the import or meaning of the passage in question. The diligence and precision which modern Japanese scholars exhibit in their struggle with Chan texts and Chan history thus stands in a marked contrast to their reluctance to draw conclusions regarding the religious content and meaning of the texts.

The mirror image of the Japanese scholarly attitude is observed in talks and books by Japanese and Western Zen Masters who for the most part care little about philology. Even more strikingly, the flood of Western publications about Chan/Zen contains many examples which bespeak their authors' inability or reluctance to face the hardships and joys of precise philological and historical research on primary Chan sources; this, coupled with the extreme scarcity of reliable translations and a good dose of fascination with "Oriental mystique", inspires various authors to flights of imagination as to what Zen is really about. The results abound on the shelves of the "Esoterica and Magic" sections in our bookstores. Whatever their views, most of these Western authors exhibit at least a legitimate eagerness to find out about the essence and meaning of Zen. But apart from the publications of D.T. Suzuki 鈴木大拙, his contemporary Hisamatsu Shin'ichi 久松真一, and their student and disciple Richard DeMartino, not many books or articles have appeared in Western languages which address the content of Chan/Zen texts with authority. Such publications may not be easy reading, and inconsistencies of terminology (particularly in Suzuki) may be a more or less serious drawback. But the more primary Chan sources are critically studied, the more such authoritative writings prove helpful and enlightening.

This dissertation grew out of various interests, religious and philological, and it exhibits both "Japanese" and "Western" influence. This is apparent both in its history (preparation in the United States, four years of research and writing in Japan, and almost three years of additional study and writing in Switzerland) and its content: the chapters on Yunmen's biography and on the history of his Records tend, like the annotated translations of his teachings, to

emulate the qualities of Japanese scholarship, while chapter III constitutes an attempt to address, to a certain extent at least, the question of religious content and meaning.

The word "teaching" in the title of the third chapter is understood both in a verbal (the act, art, profession of teaching) and a nominal sense (that which is taught). The Records of Yunmen contain plenty of material to shed light on both aspects. The content of the Chan masters' teaching is notoriously and (for the unawakened) inherently difficult to approach, and their methods of teaching -- though more accessible on the surface -- are not much easier to see through because they are very much informed and formed by the teaching's content. The connection between teaching content and method in Chan Buddhism is a fascinating theme,[14] and Master Yunmen is a particularly interesting case for such a study; we have not only a large corpus of anecdotes that show how he dealt with students but also a fair number of coherent sermons that have lost little of their directness and force in a millennium. It is hoped that the study of some central characteristics of the Master's teaching method (section G of chapter III) will help in gaining not only a better understanding of certain central aspects of the Master's teaching but also of Chan teaching in general. This concerns the Chan masters' self-expression and use of paradox (section F), their ways of challenging and testing the students (section G 5), their stress on and means of provoking doubt and the use of *koan* (section H), etc.

Interpretation necessitates choices, and one choice was that of what material ought to be translated from the YML. The Master's coherent discourse, i.e. his public instructions and longer passages of exchanges, were used as the main source material for chapter III. Many short exchanges were included as illustrations, but many others were too cryptic or too open to diverse interpretations to be used in this manner. The following are two such examples whose notes may give an impression of the possible range of interpretation. The first example concerns one of the most famous sayings of Master Yunmen which adorns many a Japanese tea room:[15]

> Addressing the assembly, [Master Yunmen] said, "I don't ask you about before the fifteenth day; try to say something about after the fifteenth day!"[16] [Yunmen himself] answered in place of [the listeners], "Every day is a good day!" (YML 563b17-18)

Instead of taking this last pronouncement of Yunmen as an expression of his own well-being, one could interpret it in a quite different manner: Yunmen often answered in place of the listeners and in doing so expressed their own secret thoughts.[17] Taken in this way Yunmen's words could correspond to "tomorrow is another day" or "mañana, mañana"; hence Yunmen's words could express (and implicitly criticize) his disciples' lack of effort and tendency to postpone what is most urgent. A second example:

> Once [Master Yunmen] said, "Just you, all of you who go round the empire on pilgrimage, you don't realize the aim of the patriarchs. Well, the pillar realized it. How can you know that the pillar has realized the patriarchs' aim?" In place [of the asked monks, Yunmen] said, "Nine times nine is eighty one."[18] (YML 562a14-17)

The Master's coherent discourse (e.g. the instruction translated and commented on pp. 138-141) speak a clearer language; such instructions were thus used with preference as basis for interpretative efforts. The above examples show how difficult interpretation can be when the meaning of some word or the whole context is not clear. Since the monks and their master lived in a *milieu* shaped during several centuries of Buddhist and several generations of Chan teaching, many of their remarks, questions, answers, and allusions remain even more cryptic to us who lack this context. Chapter III tries to provide some of the context primarily through exegesis of Yunmen's own words, though those of other Chan masters and Buddhist scriptures with which Yunmen was familiar are occasionally cited to support the argument. Furthermore, certain seminal ideas of Buddhism (such as the two truths[19]) or Chan concepts (e.g. "going beyond" [*xiangshang* 向上][20]) serve to bring out the import of the Master's sayings and to support the writer's argument.

Faced with a profusion of short and often paradoxical questions, answers, and actions of a master, a systematic description of a

master's "teaching" seems a very difficult task indeed, even if some longer and coherent passages are available. Rather than trying to conceive an *a priori* dogmatic grid and then pressing Yunmen's words in it, the writer chose the following 'gradual' approach: during repeated readings of the whole text, note was taken of themes and aspects that seemed important in Yunmen's teaching. In this manner, a catalogue of well over 100 relevant themes emerged gradually over the years, and the resulting mountain of notes coagulated around the themes or "facets" that are taken up in this dissertation. In a concurrent effort, other Chan records were studied to gain an impression of the teachings with which the Master came into contact during his long years of pilgrimage. The analyses of chapter III are one product of this learning process, and though they cannot be regarded as a systematic and complete presentation of the master's teaching ("The Teaching of ... "), the writer hopes to have seen, described, and illustrated at least some central facets of it.

NOTES TO THE INTRODUCTION

1. See p. 39 where the few differences are listed.

2. Takakusu, Junjirô 高楠順次郎 et al., eds, *Taishô shinshû daizôkyô* 大正新修大藏經. Tokyo: 1924-32). The YML text is included as number 1988 in volume 47 of this 100-volume collection. This version of the YML is neither the oldest nor the most reliable one; its punctuation is often questionable and in quite a number of instances definitely mistaken, and there are a number of typographical errors.

3. For a description of this work see: Miura, Isshu and Sasaki, Ruth Fuller, *Zen Dust*. Kyoto: The First Zen Institute of America in Japan, 1966, pp. 425-426.

4. See p. 97 and notes 507 - 510 and 512.

5. Examples are found on p. 96 ff. of this dissertation.

6. Cf. **ZGD** 禪學大辭典, pp. 78c, 748c, and 1295a.

7. Apart from various translations of the Yunmen cases of the *Blue Cliff Record* and the *Gateless Pass*, four works include more than just a few pages of translation: 1. Chang, Chung-yuan, *Original Teachings of Chan Buddhism*. New York: Vintage Books, 1971, pp. 283 - 295 (translation of **CDL** 景德傳燈録 **T**51(2076)356b27-359a3); 2. Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961, pp. 181 - 214 (translation of **WDHY** 五燈會元 ZZ138:276c4 - 281a2); 3. Blyth, R.H., *Zen and Zen Classics (Volume 2)*. Tokyo: The Hokuseido Press, 1964, pp. 114-145; and Wu, John C.H., *The Golden Age of Zen*. Taipeh: United Publishing Center, 1975, pp. 212 - 228.

8. See p. 1 of this dissertation.

9. Cf. Foulk, Griffith, *The 'Chan School' and its Place in the Buddhist Monastic Tradition*. Ph. D. Dissertation, University of Michigan, 1987.

10. This is the title of John C. Wu's book which consists of essays on some of the most famous Chan masters of the Tang and the Five Dynasties.

11. My notes reflect both an effort to profit from past and present Japanese and Chinese philological scholarship and the will to draw information whenever possible from the primary sources of Chan rather than secondary literature. I did my best to avoid the bad custom of some Western scholars to adapt or simply copy footnotes from Japanese and Chinese authors without acknowledging the sources. A particularly bad example is Patrick Carre's recent "Les entretiens de Houang-po" where more than half of the numerous notes are adapted and taken over without acknowledgment from Iriya's Japanese translation (*Denshin hôyô* 傳心法要, Zen no goroku series vol. 8).

12. Information on his life and work is collected in App, Urs, "Chan/Zen's Greatest Encyclopaedist Mujaku Dôchû 無著道忠 (1653-1744)." *Cahiers d'Extrême-Asie* 3 (1987), pp. 155-174.

13. See for instance Iriya, Yoshitaka 入矢義高, Kajitani, Sônin 梶谷宗忍, and Yanagida, Seizan 柳田聖山, *Setchô juko* 雪竇頌古. Zen no goroku 禅の語録 vol. 15. Tokyo: Chikuma shobô 筑摩書房, 1981, and Iriya, Yoshitaka 入矢義高, *Hô koji goroku* 龐居士語録. Zen no goroku 禅の語録 vol. 7. Tokyo: Chikuma shobô 筑摩書房, 1973.

14. Cf. chapters IX, X, and XI of DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D.

dissertation, Temple University, 1969 (p. 190-276).

15. This famous short monologue forms the core of case 6 of the **BYL** 碧巖錄 **T**48(2003)145c12-14 and is also quoted in **WDHY** 五燈會元 ZZ138:279a1ff.

16. *Shiwuri* 十五日: it is not clear what Yunmen means by the 'fifteenth day' (middle of the lunar month). Iriya et al (**ZG** 禅の語録 Vol.15, p.29) suggest that it refers to one of the four 'fast days' (*busa* 布薩) which take place on the first, eighth, fifteenth, and 24th day of each month. One finds also many references to six such days which are marked by heightened demonic activity and particular divine attention to human transgressions (the 8th, 14th, 15th, 23rd, 29th, and 30th day of each month; see the information on *liuzhai ri* 六齋日 provided in **SH** Soothill/Hodous, p. 139, **SKS** 禪林象器箋 [Yanagida ed.], pp. 129-132, and **ZGD** 禪學大辭典, p. 1071).

Another possible interpretation: the 'fifteenth day' could refer to one of the two monthly fast days with confession-and-repentance ceremonies (*busashi* 布薩式). These days fell on the full and new moon days, i.e. on the fifteenth and last day of each month. In these ceremonies, the faults and transgressions of the previous half-month were confessed and repented before the whole monastic community (cf. **ZGD** 禪學大辭典, p. 1071). From this point of view, Yunmen would say: "I don't want to hear about [your transgressions] of the last half-month; tell me about [your resolutions for] the coming half-month."

A third interpretation: the 'fifteenth day' is the full-moon day, and the full moon symbolizes enlightenment (see Luk, *Zen and Ch'an Teachings II*, p. 198).

17. See p. 45 ff. and p. 122.

18. *Jiujiu bashiyi* 九九八十一: Yunmen was quite fond of this expression; it is found no less than five times. Every time, Yunmen uses this phrase to answer a different question: "What is the one road beyond [duality]?" (545c4); "What is the very first phrase?" (546c20); "The character 以 will not do, and the character 八 isn't it. I'm not yet clear about which character it is." (548a17); the present question posed by Yunmen himself (562a16); and "How about the lion's roar?" (567a16). Two interpretations have hitherto been advanced:

A. **ZGD** 禪學大辭典, p. 589c says that this answer is an expression of absolute reality, and that also the one who asks is in himself perfect.

B. Prof. Iriya mentioned in his lectures the interesting fact that this expression stands at the very beginning of Tang-time multiplication tables (whereas we start with 1x1=1). Thus it could, in this writer's view, correspond to some very basic knowledge, something that everybody knows. A possible translation in the light of this interpretation could be "1x1", or "ABC". Cf. the German expression to describe a complete ignoramus: "He doesn't even know the ABC (der kennt nicht mal das ABC)."

C. A third possible interpretation is based on the following passage in **BYL** 碧巖錄 case 95, **T**48(2003)218b5 where the qualities of the arhat are described: "They are able to cut off the nine times nine, or eighty one kinds of passion 能斷九九八十一品煩惱。"

Which of these interpretations is to be preferred here is difficult to say. However, additional examples found in Chan texts -- **T** 47: 653a19, 682b5, 701a1-4, 715a12, and particularly 763c14 and 766c16 (where Yuanwu twice says "Six times six is thirty six, nine times nine is eighty one") -- seem to favor some interpretation on the lines of the first one, make the second one somewhat less likely, and nearly exclude the possibility of the third one. Thus "nine times nine is eighty one" would be in the same category as other answers by Yunmen where numbers appear, particularly "seven times nine is sixty three" (549b24 and 549c19).

19. See p. 160 ff.

20. See p. 164 ff.

CHAPTER I

THE LIFE OF MASTER YUNMEN WENYAN

(A.INTRODUCTION; B.CONCISE BIOGRAPHY; C.TRANSLATION OF YUNMEN'S GRAVE INSCRIPTION)

A. INTRODUCTION

In the 20th century several attempts have already been made in East and West to present Master Yunmen's life. Most were based on the Chinese biographical elements that are found in Chan literature and other well-known Buddhist sources.[1] Only a few writers[2] took advantage of Tokiwa Daijô's publication[3] of the texts of two stone inscriptions about the Master, and of the discovery of the *Chodang chip* 祖堂集;[4] these three sources (described in Appendix 5, sources no. 2, 3, and 4) were written shortly after Yunmen's death in the 10th century and almost surely came down to us without subsequent revision -- a fate which differs from all other materials we now have. It is these three texts which offer the opportunity of establishing a biography of the Master based on a critical comparison of different strata of sources. This is the aim of this chapter.

The approach is the following: in section B of this chapter, a biography of the Master is presented; it is on purpose concise and exclusively based on the most reliable sources. Later legends are only mentioned if they became very famous (as in the case of the Master's broken leg). Temporal and geographical orientation may be facilitated by referring to Appendices 2 and 3 which present a calendar chart featuring the major events of the Master's life and a map with his most important way stations. The concise biography of section B contains many cross references (indicated by small square brackets) to the notes of section C. Section C consists of the translation of relevant parts of the most comprehensive and trustworthy biographical source, the Master's grave inscription. This inscription was written three years after the Master's death in the year 952, was subsequently engraved in a slab of stone, and survived in this form the millennium which separates us from Master Yunmen. The notes to this last section

are rather detailed and comprehensive: they take all major biographical sources into account. An overall view of these sources can be gained through a chronological list of the main biographical sources (Appendix 4). In contrast to the notes of the translation which compare the content of different sources in relation to specific facts or events of the Master's life, Appendix 5 provides a general description of these sources together with a detailed analysis of their specific biographical content.

B. CONCISE BIOGRAPHY

1. YOUTH AND EARLY MONASTIC LIFE; MASTER ZHI CHENG

Master Yunmen was born in the year 864[45] in Jiaxing 嘉興[46], a town between Shanghai and Hangzhou near China's Eastern Coast. His family name was Zhang 張,[41] but he came to be known under his religious name Wenyan 文偃[40] and later under the name of the mountain where he taught, Yunmen 雲門.[44,105]

He appears to have shown early signs of spiritual inclination.[48] Though some sources with short biographies[49] do not mention this and the exact time is unclear, it is reasonably certain that sometime in his youth he went to his hometown's Kongwang temple 空王寺[49] and became boy attendant[50] of Vinaya Master Zhi Cheng 志澄.[51] Not much is known about the boy's character apart from biographical commonplaces such as intelligence, outstanding memory, and eloquence.[52]

His physical appearance is first described about 150 years after his death by the author of SBZ 禪林僧寶傳 who claims to have seen Master Yunmen's statue:[52] bony face with strong jaws, narrow but broad eyes, pupils like lacquer dots, elegant eyebrows close to the eyelashes, and a steady and penetrating gaze.

He got ordained in the year 884 at the usual age of 20 years[53] in the city of Changzhou 常州[53] not far from Suzhou. It is quite possible that this ceremony took place in the Doushuai temple 兜率院.[49,54]

Yunmen is said to have liked studying the Vinaya texts and even

to have lectured on them,[55] and he probably studied a variety of other Buddhist texts[55] while staying during several years with his first master. Exactly how many years he stayed remains open to speculation; it has to be kept in mind that between Yunmen's ordination at age 20 and the beginning of his pilgrimage at age 30 no exact dates are known.

2. MASTER MUZHOU; AWAKENING

Some time in his mid twenties, Yunmen left his first Master[56] and went to Muzhou 睦州[57] in order to call on Chan Master Muzhou Daozong 睦州道從,[57] a man who belonged to the Huangbo line.[58] Not too much is known about the life of this master: he was a successor of Huangbo Xiyun 黃檗希運, stayed for some time at the Longxing temple 龍興寺 in Muzhou, then left temple life to care for his old mother by making straw sandals, was reclusive, and was met by Yunmen.[5] We can infer that he was already an old man when this meeting took place.[6]

Accounts of Yunmen's encounter with Master Muzhou vary to a considerable degree,[63] but most of the early and some of the later sources give a similar account of the words exchanged on this occasion. Yunmen possibly made several unsuccessful attempts to get Master Muzhou's guidance. When he knocked (again) at Muzhou's door and the Master asked, "Who's there?", Yunmen told his name. Master Muzhou asked Yunmen what he wanted, and Yunmen said, "The matter of my self is not clear."[61] Muzhou pushed Yunmen and said, "Good for nothing!"[62] That very moment Yunmen opened up understanding.[63] (Yunmen's awakening was and is often linked to Muzhou's slamming the door on Yunmen's leg. No early source mentions this event; it first is described 160 years after Yunmen's death.[63c] If the leg was indeed broken it must have healed well enough to support long years of pilgrimage.)

Yunmen stayed for several years with Master Muzhou and learned from him[64] until the Master sent him away.[65] Considering that the Master's records, the *Records of Muzhou* (MZHL 睦州語録 ZZ118),[7] show a marked similarity of vocabulary and style to the *Records of Yunmen*, we can assume that his influence on the young Yunmen was considerable and

lasting.

3. BEGINNING OF PILGRIMAGE: MASTER XUEFENG

Afterwards, Yunmen set out on a very long pilgrimage. If we rely on a remark in Yunmen's testament (YML 575a27) to the effect that he was on pilgrimage during 17 years, we may conclude that this journey took place in the year 894 at age 30 (i.e., 17 years before his pilgrimage ended in 911 with the visit at Caoqi).[8]

Probably on Master Muzhou's advice,[65] Yunmen first went to the neighboring Kingdom of Min 閩[66] where the famous Master Xuefeng Yicun 雪峰義存[69] taught a huge assembly on the Snowy Peak.[67] Though accounts of Yunmen's first meeting with Xuefeng vary, almost all of them include a demonstration by Yunmen of his ability. The most trustworthy version (given by S959 實性碑 and CC 祖堂集)[71] relates that when Yunmen reached Xuefeng's assembly and was about to perform the threefold salutation Master Xuefeng said, "How did you get like this?"[70] Yunmen did not budge and thus demonstrated his ability.

Yunmen passed a number of years among the many students[74] on Snowy Peak and had frequent interviews with Master Xuefeng。[75]. The two are said to have been like two matching pieces of a tally.[75]. But Yunmen made no show of his accomplishment.[73,77]. The following anecdote is recorded from Yunmen's years on Snowy Peak:

> When a monk asked [Xuefeng], "What about: '[Whatever] I see, I do not see the *Dao*; [though] I move my feet, how would I know the road?'[78] [Xue]feng said, "Good heavens!"[79] The monk did not understand and asked Master [Yunmen] who said, "Two pounds of flax [make] one piece of cloth."[80] When the monk later related this to Xuefeng, Xuefeng said, "Ah! I've always had my doubts about this frock![81]
>
> (S964 實性碑 [Tokiwa],p.117,5-6)

It is not known how many years Yunmen stayed with Master Xuefeng. Whether or not Yunmen received in person Xuefeng's Dharma transmission remains equally unclear.[83] If the account of Xuefeng's cryptic deathbed Dharma transmission[85,86] does not sound too convincing, it could at least suggest that Yunmen had already left Snowy Peak in the year 908 when Master Xuefeng died.

4. FURTHER PILGRIMAGE

As events that took place in the 17 years between the beginning (894, age 30) and the end of Yunmen's pilgrimage (911, age 47) are not precisely dated, one can only guess when he left the assembly on Snowy Peak, and how long he stayed at other temples. He may have left Xuefeng's assembly in his mid thirties around the turn of the century and spent the subsequent decade wandering "many thousands of miles" (YML 575a28) before settling down in China's extreme south. Based on the Record of Pilgrimage which is included in the YML (573b4-575a20), one can identify the following way stations:

Yunmen joined the assembly of a certain Yun 蘊 in the Zhejiang region.[9] This man was probably Huanglong Yun 黃龍蘊.[10] Then he went to the (now unknown) Master Gongxiang 共相.[11] While in the [Dayu] mountains he had a talk with Master Wolong 臥龍.[12] This master in all likelihood[13] corresponds to Anguo Huiqiu (安國慧球; died 913) who was a disciple of Yunmen's "Dharma brother" Xuansha Shibei 玄沙師備. After Xuansha's death in 908, Huiqiu had on the request of Min's ruler settled down in the Anguo temple on Mt. Wolong in the northern vicinity of Fuzhou city.[14] The next exchanges in the record of the Master's pilgrimage[15] probably took place in Master Xuefeng's temple; they are between Master Xuefeng and his two disciples Yunmen and Changqing Xiyuan (長慶西院; 854-932).[16] Then follows the account of a short conversation that took place at the temple of Dongyan 洞巖 between Yunmen and Dongyuan Kexiu 洞巖可休, another of Xuefeng's disciples.[17] Next, Yunmen is said[18] to have visited and had several repartees with Sushan 疎山,[19] a successor of the famous Dongshan Liangjie 洞山良价 who lived on Mt. Su 疎山.[20] Yunmen also visited another, more famous successor of Dongshan, Caoshan Benji 曹山本寂.[21] Caoshan was living on a mountain of the same name in the northeast of modern Jiangxi province;[22] he died in 901, and this visit may thus indicate that Yunmen left Xuefeng before this date. The next dialogue mentioned[23] is between Yunmen and old Tao 㢧長老. This was probably[24] Anguo Hongtao 安國弘㢧, one of Master Xuefeng's disciples[25] who lived at the Anguo temple 安國院 in Fuzhou. The next master to receive Yunmen's visit was Tiantong, another disciple of Dongshan. This was

either Tiantong Yi 天童義 or Tiantong Xianqi 天童咸啓; both are mentioned as disciples of Dongshan in the CDL 景德傳燈録 but otherwise hardly known.[26] The next conversation took place in Xinzhou 信州[27] at the temple of Master Ehu Zhifu 鵝湖智孚 who was another disciple of Yunmen's own master Xuefeng.[28] Then there is the record of a famous conversation[29] between Yunmen and Ministry president Chen 陳尚書[30] who resided at the time in Jiangzhou 江州, a city on the northeastern extremity of Lake Poyang. According to the account of Yunmen's pilgrimage,[31] the next way station was the place of Guizong Danquan 歸宗澹權.[32] This master lived in the Guizong temple 歸宗寺 on Mt. Lu 廬山 which is about 20 km south of Jiangzhou. The next master visited was Ganfeng 乾峰, a dharma successor of Dongshan Liangjie 洞山良价 with residence in Yuezhou 越州, a town in the southern vicinity of Hangzhou. There he worked as monastery cook.[33] So Yunmen was again close to his home; Jiaxing 嘉興, his home town, was just across the Hangzhou bay.

Yunmen also called[34] on a Master Guanxi 灌溪.[35] It is possible that this encounter involved one of Guanxi Zhixian's successors in Guanxi near Changsha 長沙 while Yunmen was on the way to China's deep south where he was to spend the rest of his life.

5. SETTLING DOWN IN GUANGDONG, TEACHING

In the year 911 Yunmen went to the southernmost part of China and visited the stupa of the Sixth Patriarch in Caoqi 曹溪.[87] He then made a tour to the nearby town of Shaozhou 韶州[88] to see Master Zhisheng 知聖[89] who was teaching at a local temple called Lingshu 靈樹院.[90] This man had a reputation for extraordinary psychic powers.[89] Some sources say that he had known that Yunmen would eventually come and therefore had not appointed a head monk, and that he had intuited the exact time of Yunmen's arrival.[91] Be this as it may, the two seem to have struck it off well, and Yunmen was immediately made head monk of the Lingshu temple.[90]

In another display of his extraordinary powers, Master Zhisheng is said to have predicted in 917 to his assembled disciples that the Emperor[92] was going to visit Lingshu temple after Zhisheng's own

death and that his majesty would arrange the funeral.[91] He indeed died before Emperor Gaozu 高祖 visited Lingshu in 918. After the Emperor had arranged Zhisheng's funeral, he honored Yunmen with the gift of a robe and probably ordered him to become Zhisheng's successor.[96] The Emperor may have been encouraged to this action by a letter from the late Master Zhisheng's hand in which Yunmen was praised.[91]

A petition by the official He Xifan 何希範[100] to the Emperor (YML 576a19-b6) also mentions such a word of request by the late Master Zhisheng; it furthermore eulogizes Yunmen and his brilliant, pearllike wisdom, his radiant, mirrorlike mind, etc., and recommends that he be allowed to hold his accession ceremony[97] as abbot of Lingshu temple and to teach the Dharma. Though this petition is not dated, it appears to have been written between Zhisheng's death (917 or 918) and Yunmen's accession ceremony which was held in a public hall[97] in the year 919.

Yunmen thus became abbot of the Lingshu temple at age 55, and he was to spend the next 30 years teaching in the Guangdong region of Southern China. This region had been more or less firmly in the hands of the Liu 劉 clan since 878, but tributes to the Tang imperial court were still paid. In 915, however, the ruling Liu Yan (劉巖; reigned from 912-941) discontinued payments, and in 917 he declared himself Emperor.[36] This ruler, who had come to power around the time when Yunmen arrived in the Guangdong region and had elevated himself to the highest rank shortly before Master Zhisheng's death, was to bestow honorary titles, gifts, and other signs of favor upon Master Yunmen.[114]

After a few years as abbot of Lingshu temple, Master Yunmen wished to found a temple in some quieter spot.[104] As soon as he received imperial permission for this project, construction of a big new temple was started on Mt. Yunmen[105] in 923; this mountain name ("Gate of Clouds") later came into use for referring to the Master himself.[44] Five years later, in 928, the work on the temple was completed. The Emperor donated a door plate which featured the characters for "Chan Temple of Illumined Peace"[110] and a vermilion seal.

Thus the 64-year-old master settled down in his own temple, and the stage was set for two more decades of teaching activity. Master Yunmen's fame spread widely,[109] and the number of disciples seems to have been great (a minimum of 500 or even over 1000 are mentioned.[107]) The temple was spacious and imposing, and the surrounding natural setting of great beauty.[106] Relations to the imperial court of Nanhan were very good, as the following passage shows:

> In the 35th year (938) His Heavenly Majesty the Great Emperor Gaozu summoned Master [Yunmen] to the Imperial Palace [for an audience]. The Emperor asked, "What is Chan all about?" Master [Yunmen] said, "Your Majesty has the question, and your servant the monk has the answer."[111] The Emperor said, "What answer?" Master [Yunmen] said, "I request Your Majesty to reflect upon the words your servant has just uttered." The Emperor was pleased and said: "I know your personal precept, and I have respected it early." He decreed that the office of Inspector of Temples of the Capital[112] be given to Master [Yunmen]. The Master remained silent and did not respond. Coming to speak again of this decree, an imperial advisor said, "This Master has completed his training and knows the path;[113] he is not likely to enjoy rising to a high post." The Emperor then said, "Shall we let you return to your mountain?" Master [Yunmen] full of joy shouted thrice "Vivat!". The following day [Master Yunmen] was presented with goods from the treasury, incense, and medicinal herbs, and he received donations of salt and other goods. When [Master Yunmen] returned to his mountain [the Emperor] conferred along with all this the title "Genuine Truth"[114] upon the Master. Following this [His Majesty] gave donations several times every year; these donations were often not duly recorded.
>
> (S959 實性碑 [Tokiwa], p.112.15-113.3)

What *was* recorded, however, were many exchanges between Master Yunmen and other masters or disciples. The stone inscriptions give a few samples, but many more (including a good number of formal instructions) are found in other sources, particularly in the Extended Records. While the exchanges probably date from the time between the early pilgrimage years and the Master's death, the formal sermons are very likely to stem from the teaching years in Guangdong. The Master's conversations and sermons became rapidly known in other regions; the fact that the *Chodang chip* 祖堂集, completed merely three years after Yunmen's death, contains a fair amount of Yunmen material lends further credence to the first stone inscription's statement that "there are quite a few words that became widely known in the world."

Good relations with the imperial court continued when, after the death of Emperor Gaozu (942) and the murder of his successor

(943), Emperor Zhongzong assumed power.[116] He invited Master Yunmen to the Imperial Palace, had him stay for one month, and gave him many presents including a stupa inscription for future use on the Master's grave. It read "Stupa of Precious Splendor, Temple of the Auspicious Cloud."[120] When he received this gift, Master Yunmen was already 79 years old. But he still had a few years left to help his disciples.

On May 10 of the year 949 the still active 85-year-old master showed lack of sleep and appetite.[137] The two stone inscriptions give an almost identical account of the Master's death:

> When his attendant offered him a hot [medical] broth, the Master handed the bowl back and said, "First, I am fine; second, you are fine![138] Be sure to write a letter to request my leave from the Emperor." And then he wrote himself a document with his admonitions for posterity which went: "After my death I permit neither the wearing of mourning clothes in conformity with worldly custom nor wailing and holding a ceremony with a funeral carriage. This would be a violation of the Buddha's precepts and a source of trouble for the Chan school."[139] He transmitted the Dharma to Zhixiang [who is] the Great Master Shixing[140] of Mt. Baiyun.[141] The Master's disciples had already organized the assembly accordingly.[142]
> At the hour of the rat of the tenth day of the fourth moon of the 46th year [of the sexagesimal cycle] (between 11 p.m. and 1 a.m. of May 10, 949), the Master left this world.[143]
> (S959 實性碑 [Tokiwa], p.113.11-13)[37]

In conformity with the Master's instructions[137] the stupa was erected in the late Master's living quarters.[148] Fifteen days after the Master's death, abbots from various temples performed the parting ceremony, and one thousand monks and laymen escorted his body (which according to S959 實性碑 looked as it used to when he was living) to the stupa.

> On this day the drifting clouds stood [respectfully] still and the grave tree withered. The cry of the mountain's lone monkeys sharpened the pain of the loss, and invisible birds' voices that pierced the woods heightened the regret and sadness of separation. The mourners hid [their faces] in the collars and stood around crying.
> (S959 實性碑 [Tokiwa], pp.113.16-114.1)

C. MASTER YUNMEN'S GRAVE STELE

Master Yunmen's grave inscription was presented to the Ruler of the Nanhan Kingdom on June 6 of 951, i.e. about two years after the Master's death. The stele was erected some months before the tenth anniversary of his passing on Jan. 12 of 959. The text translated and annotated below[38] is the most comprehensive and trustworthy biographical source available (see description on pp. 38-39). Text in parentheses does not form part of the translation but furnishes surveys of untranslated parts of the stele text or additional information which is not essential to the biography. Words in square brackets are added by the translator to clarify the text's meaning.

YUNMEN'S GRAVE INSCRIPTION

Dahan shaozhou yunmenshan guangtai chanyuan gu kuangzhen dashi shixingbei (bing xu) 大漢韶州雲門山光泰禪院故匡眞大師實性碑（并序）: True-nature Stele [for] the Late Great Master Kuangzhen from Guangtai Chan temple on Mt. Yunmen in the Great Han [Kingdom]'s Shaozhou [district].

This text was presented on the 29th day of the fourth month of the 48th year[39] (June 6, 951) at the Hall of Martial Virtue, and imperial order was given [to carve it in stone].

Author: Lei Yue 雷嶽, Supervisor of Commissioners of the Inner Palace, Supervising Secretary of the Academy of Scholarly Worthies, Acting Palace Eunuch Attendant-in-ordinary, Supreme Pillar of State, Recipient of the Purple Robe and Golden Fish Pouch.

Calligrapher: Xue Chongyu 薛崇譽 (with numerous court titles).

(The biographical part is preceded by an initial passage in which some essentials of Buddhist doctrine mentioned, and the Master is said to expound nothing other than these truths. Then follows a brief account of the Buddha's life, teaching activity, and death. The transmission of his teaching is then traced from the Buddha's disciple Kasyapa 迦葉 to Bodhidharma and the Sixth Patriarch, and a prophecy is mentioned that after 170 years, there would be a living bodhisattva of the supreme treasure of Buddhist teaching who would teach at Caoqi 曹溪[40] and have many students. Before coming to Yunmen's biography, Lei Yue mentions that since the Sixth Patriarch's awakening there were 169 living bodhisattvas in many regions, that countless persons have attained the Way and thus are descendants of the Sixth Patriarch, and that Yunmen is one of them.)

The Master's religious name 諱 was Wenyan 文偃,[40] and his family name was Zhang 張.[41] He was a descendant in the thirteenth generation of Han 翰, an Administrator of Services of the East 東曹參軍 of Lord Jiong of Qi 齊五冏 from Jin 晉.[42] Han knew that the [reigning] dynasty was about to come to an end, took the occasion to retire, and moved to the Jiangsu-Zhejiang [region].[43] Thus his descendants came to include my master [Yunmen[44] Wenyan] who was born[45] in the Jiaxing subprefecture 嘉興郡[46] of Suzhou 蘇州.[47]

The Master early aspired to monkhood.[48] So he went to the Kongwang temple 空王寺 in Jiaxing[49] and became a boy attendant[50] under Vinaya master Zhi Cheng 志澄律師.[51] Whenever he read the various canonical scriptures, [he proved to have such an outstanding memory] that there were not many he had to read again.[52]

On reaching adulthood, he received tonsure and was ordained on the ordination platform at Changzhou 常州.[53] Thereafter he assisted Cheng and held public lectures for several years.[54] He had an inclination to investigate the purport of the Four-Section [Vinaya].[55] Subsequently he took leave of Cheng[56] and called on Chan Master Daozong of Muzhou[57] who belonged to the Huangbo line.[58] [Master Daozong's] one room was usually shut, and its four walls were bare. When he occasionally received people, he did not accept any considerations.[59] When Master [Yunmen] could 'fold and unfold' at will,[60] he went directly to knock at [Daozong's] door. Chan master [Daozong] asked, "Who's there?" Master [Yunmen Wenyan] said, "Wenyan." Chan master [Daozong] blocked the door and said, "What's your aim in coming again and again?" Master [Yunmen] said, "The matter of my self is not clarified."[61] Chan master [Daozong] said, "Good-for-nothing!",[62] pushed [Yunmen] out with his hand, and shut the door. Through this, Master [Yunmen] opened up understanding.[63]

During several years, Chan master [Muzhou] made use of the secrets of spiritual devices and closed the lock of the barrier even more firmly. He knew that Master [Yunmen] would eventually become an important haven of the Dharma sea and would certainly form a bright moon in the sky of Chan.[64] So he addressed Master [Yunmen] saying, "I am not your teacher; don't stay!"[65] Master [Yunmen] accordingly went

to Min.[66] Having just climbed [Mt.] Xianggu[67], he immediately proceeded to deploy his immense capability.[68] When he reached Xuefeng's assembly[69] and the threefold salutation was about to be performed, Xuefeng said, "How could it come to this?"[70] Master [Yunmen] did not move one hair's breadth and impressively demonstrated his whole ability.[71] But although he had cut through the stream [of deluded consciousness][72] he also carried horns[73] like [the deluded ones]. Because of this not one of the more than 1000 students [of Xuefeng] knew for sure whether he was an ordinary or a holy man.[74] At dusk and dawn, Master [Yunmen] went to question [Xuefeng], and the cold and hot seasons returned many times.[75] When tucking up his robe[76] he was in perfect correspondence with the empty mind. Having attained the fruit [of practice] he stored it, invisible [for others], in his full belly.[77]

When a monk asked [Xuefeng], "What about: 'Though [it] strikes my eye, I do not see the Dao; though I move my feet, how would I know the road?'"[78] [Xue]feng said, "Good heavens!"[79] The monk did not understand and asked Master [Yunmen] who said, "Two pounds of flax [make] one robe."[80] When the monk later related this to Xuefeng, Xuefeng said, "Ah! I've always had my doubts about this frock."[81]

In [Xuefeng's] assembly, Master [Yunmen] was in intimate accord with the subtle function; thus he left the assembly,[82] traveled, and visited the masters of temples all around; there are a lot of words [exchanged between Yunmen and others] which became widely known in the world.[83]

Later, when Xuefeng was about to pass away, his disciples [asked] him to whom he would transmit the Buddha Dharma. [Xue]feng said, "It is where the pine droops (*yan*).[84] None of the disciples knew his intention; *Yan* in fact is Master [Yunmen Wenyan]'s name.[85] Thus in compliance with Xuefeng's last instructions, to this day no successor has been established.[86]

In the eighth year [of the sexagesimal cycle; 911] he payed his respects [to the Sixth Patriarch's stupa] at Caoqi[87] and made a tour to visit Lingshu's[88] late Great Master Zhisheng.[89] Mutually disclosing their innermost thoughts, they formed an inseparable friendship.[90]

One day, in the 14th year [of the sexagesimal cycle] (917), Zhisheng summoned Master [Yunmen] and his [other] disciples and said, "After my death it will surely come about that the supreme ruler will take care of my cremation.[91] In the 15th year (918), when His Heavenly Majesty the Great Emperor Gaozu[92] made a tour to the Rocks of Shao[93] and went to Lingshu, [Master Lingshu] Zhisheng had died, and so it happened that he kept his promise. [His Majesty] ordered to cremate [Master Zhisheng], to get his ashes,[94] and to fashion a statue for his living quarters.[95] He then decreed that Master [Yunmen] be granted personal audience and as a special favor honored him with the purple robe.[96] The following year (919) [the Emperor] ordered Master [Yunmen] to hold his accession ceremony[97] in the public hall of the region.

After this, [Master Yunmen] occupied Zhisheng's seat and expounded the Dharma of Xuefeng;[98] he is justly called 'fountainhead of the Chan river' and 'brilliant splendor of the Buddha sun'.[99] Monks and lay people numbered one thousand, and questions and answers followed in rapid succession:

The prefect He Xifan 何希範[100] bowed deeply and asked, "Your disciple requests your teaching." Master [Yunmen] said, "It's evident that there's no special grass."[101] A student asked, "What about the original heart-mind?" Master [Yunmen] replied, "You present it clearly [right now]."[102] There were other words; they were recorded and circulate in the world.[103]

Later, the Great Master [Yunmen]'s heart turned utterly silent, and he approached the emperor with a petition to move his temple.[104] He got the imperial permission, and in the twentieth year (923) he ordered his disciples to begin [construction on] Mt. Yunmen.[105] Five years later the work was completed. [There are many buildings, like] clouds forming on all sides. Like a palace, it has a penthouse, [huge] pillars, soaring eaves, upper and lower galleries, deep gutters, murmuring springs, and door and window openings which break the summer heat and let cool air enter. Big pine trees and tall bamboos emit fragrant air and mingle their sounds in harmony.[106] In close to thirty years the assembly counted never less than half a thousand [monks].[107] Every year they received donations from other parties, and day after

day a great variety of odors filled their kitchen.[108] [Though this assembly] was far away from the city of Sravasti, what difference was there from the [Buddha's] assembly on Vulture Peak?[109]

The representative of the temple's patrons made a record of persons of merit and sent a report [about the completion] to the imperial court. [The emperor] deigned to donate a vermilion-sealed door plate [which read] "Chan Temple of Illumined Peace."[110]

In the 35th year (938) His Heavenly Majesty the Great Emperor Gaozu summoned Master [Yunmen] to the Imperial Palace [for an audience]. The Emperor asked, "What is Chan all about?" Master [Yunmen] said, "Your Majesty has the question, and your servant the monk has the answer."[111] The Emperor said, "What answer?" Master [Yunmen] said, "I request Your Majesty to reflect upon the words your servant has just uttered." The Emperor was pleased and said: "I know your personal precept, and I have respected it early." He decreed that the office of Inspector of the Monks of the Capital[112] be given to Master [Yunmen]. The Master remained silent and did not respond. Coming to speak again of this decree, an imperial advisor said, "This Master has completed his training and knows the path;[113] he is not likely to enjoy rising to a high post." The Emperor then said, "Shall we let you return to your mountain?" Master [Yunmen] full of joy shouted thrice "Vivat!". The following day [Master Yunmen] was presented with goods from the treasury, incense, and medicinal herbs, and he received donations of salt and other goods. When [Master Yunmen] returned to his mountain, [the Emperor] conferred along with all this the title "Genuine Truth"[114] upon the Master. Following this [His Majesty] gave donations several times every year; these donations were often not duly recorded.[115]

Praise be to our present August Emperor, the Great Sage with Sublime Virtues in Civil and Military Arts and Deep Understanding of the Ultimate Way, the Great Propagator of Filial Piety![116] In the year of the hare (943) His Majesty carried out an imperial plan and quelled internal troubles. Deploying his supernatural martial skills he forcefully accomplished the restoration of his rule.[117] He graciously brought relief to the whole territory and promoted the

propagation of the Three Doctrines.[118]

Then His Majesty summoned Master [Yunmen] to the Imperial Palace to make offerings during one month. He presented [Master Yunmen] with a quarter ounce robe,[119] incense, medicine, donations, etc., and let him return [to his temple] with a stupa inscription [written by] the Emperor for future use [on Master Yunmen's stupa]. It read "Stupa of Precious Splendor, Temple of the Auspicious Cloud."[120]

Ever since Master [Yunmen] taught the assembly, he established his own style of Chan.[121] Indeed, whenever he corresponded to an occasion, he proved to have singular qualities.[122] Once he watched the assembly gather and said after a while, "If you don't understand for thirty years, you must not say that you haven't met a master."[123] At the time three monks came forth simultaneously and bowed deeply. The Master said, "Three men, one warrant."[124] When someone asked about Chan he replied, "Just the right discernment."[125] To a question about the Way he responded, "Penetrate this one word completely!"[126] In response to a question about the intention of the patriarch[127] the Master said, "[It's as evident as] seeing the mountain in the sunlight."[128] [Once,] when someone had just passed through the gate [on arriving], he gave him a beating with his staff. Once he addressed the assembly saying, "[To say that] right now nothing is the matter is already misleading you.[129] As long as the condition of delusion isn't exhausted, it is never in vain."[130] This brief mention of some principal facts aims at helping future virtuous generations.[131]

The Master considered separate entities (dharmas) to be without any set form, and learning without any fixed pattern.[132] He always observed the anniversaries of the death of the master[133] he succeeded to, and he applied himself to pay him back in double. For more than thirty years he headed a temple, and people in search of the Dharma treasure came like clouds from all four directions. Those who got his approval[134] fell like petals on the various mountains. Thus the path of realizing awakening was promoted, and the fruits of the twin [sala] trees became plentiful.[135] All passions were exhausted, and all separate entities (dharmas) proved to be empty.

Even when he was obliged to stay in bed and be isolated,[136] he

hardly prevented [people] from visiting and asking. After all, [the physical body] is an empty illusion; so he passed away in order to hide his light.[137] When his attendant offered him a hot [medical] broth, the Master handed the bowl back and said, "First, I am fine; second, you are fine."[138] Be sure to write a letter to request my leave from the Emperor." And then he made himself a document with his admonitions for posterity which went: "After my death I permit neither the wearing of mourning clothes in conformity with worldly custom nor wailing and holding a ceremony with a funeral carriage. This would be a violation of the Buddha's precepts and a source of trouble for the Chan school."[139] He transmitted the Dharma to Zhixiang [who is] the Great Master Shixing[140] of Mt. Baiyun.[141] The Master's disciples had already organized the assembly accordingly.[142]

At the hour of the rat of the tenth day of the fourth moon of the 46th year [of the sexagesimal cycle] (between 11 p.m. and 1 a.m. of May 10, 949), the Master left this world.[143]

Oh! The boat of compassion having been destroyed
Samsara will not attain the shore of salvation.
The Dharma mountain having crumbled
What have flying and walking creatures to rely upon?

The blackrobed monks were moved by the sadness of the morning dirge,[144] and the faithful were touched by the recitation of the Shiwei [poems].[145] When Song Yun met [Bodhidharma], [Bodhidharma] held a single shoe [in his hand] and was never to return [to China].[146] When Maitreya comes, [Yunmen] is likely to reappear, to establish a place of practice on the three peaks [in China], and to depart again.[147]

On the 25th day of that month the masters of the various mountain [temples] performed a parting ceremony. One thousand monks and laypersons escorted the Master to the stupa. The countenance of the deceased was the same as it used to be [when he was living]. Following the Master's instructions, the stupa had been erected inside his living quarters[148] at the temple. His age had been 86, and he had been

an ordained monk for 66 years.[149]

On this day the drifting clouds stood [respectfully] still and the grave tree withered. The cry of the mountain's lone monkeys sharpened the pain of the loss, and invisible birds' voices that pierced the woods heightened the regret and the sadness of separation. The mourners hid [their faces] in the collars and stood around crying.

(This biographical part of the grave inscription is followed by a long list [where the most distinguished monks are mentioned by name and sometimes court titles] of monks from Yunmen's monastery and from the capital Guangzhou who, like more than seventy persons from the imperial court, were faithful practitioners of the Way. The inscription closes with a series of six Buddhist poems, one verse, another list of monks, the date of the erection of the stele [Jan. 12, 959], and some more names of notable disciples of Yunmen.)

CHAPTER 2
STRUCTURE AND HISTORY OF THE YUNMEN GUANGLU 雲門廣錄:

(A. INTRODUCTION; B. SURVEY OF THE STRUCTURE OF EXTANT YML TEXTS; C. TEXTUAL HISTORY; D. CONCLUSION)

A. INTRODUCTION

Several slightly different versions of the "Comprehensive Records of Chan Master Kuangzhen of Yunmen" 雲門匡眞禪師廣錄 are in existence today.[150] All include a preface by the Song official Su Xie 蘇澥[151] which was written in 1076; all feature the line "Collected by [Master Yunmen's] disciple, Recipient of the Purple [Robe] Shou Jian, [entitled] Grand Master Ming Shi" 門人明識大師賜紫守堅集;[152] and all say that they are "collated by Yuanjue Zongyan, resident of Mt. Gu in Fuzhou" 住福州鼓山圓覺宗演校勘.[153] Differences between the various extant texts are very small (thus one abbreviation, YML, is considered sufficient) but by no means insignificant; their importance lies mainly in providing clues for the elucidation of the text's history. The oldest extant version of the complete text forms part of the *Guzunsu yulu* 古尊宿語錄 which was published in 1267, i.e. more than 300 years after the Master's death. This chapter tries, as far as this is possible now, to elucidate how this earliest and most complete text (referred to as *Yunmenlu*, *Records of Yunmen*, or YML) acquired its present structure and content.

Luckily we have, apart from the complete YML text, some stone inscriptions and other related texts that date from within half a century of the Master's death. The analysis of these sources will permit certain conclusions regarding the YML's early history. With regard to some early printed versions which are now lost we are lucky to have an informative commentary to one of them from the beginning of the 12th century. It even includes an early preface (dated 1053; see Appendix 1) to the Records. Furthermore, some collections of Chan texts feature parts of the Records which allow further conclusions about the content of early versions and their relation to the YML text.

B. THE STRUCTURE OF THE RECORDS

One objective of the investigation of textual history is the clarification of the structure and composition of the YML text that we now have. The following survey of the YML's structure and content should allow an overview of the whole text and provide some background for the textual history to unfold.

Chapter 1 (YML 544c25-553c18)

The first *juan* (卷) begins with a preface by the official Su Xie (蘇澥) which was written in 1076 for the occasion of the publication of an older, now lost text of the YML (text no.4).

The preface is followed by the main body of the first chapter, consisting of 320 "cases" (*ze* 則) of "Responses to Occasions" (*duiji* 對機; YML 545a16-553b10)。 Close to fifty of these are sermons of various length (21 sermons are five Taisho lines or longer). The rest are exchanges between students and Master Yunmen, usually in the form of short questions by students and pithy answers by Master Yunmen.

The first *juan* closes with Yunmen's "Songs of the twelve time periods [of the day]" (*Shiershi ge* 十二時歌; YML 553b11-18) and twelve religious verses (*jiesong* 偈頌; YML 553b19-c16).

Chapter 2 (YML 553c20-567b7)

Juan 2 contains two sections. The first is entitled "Essence of Words from Inside the Room" (*Shizhong yuyao* 室中語要; YML 553c24-561c4). In some of its 185 subsections ("cases"; *ze* 則) Master Yunmen teaches his monastic assembly in an informal setting at various occasions and places; such instruction is in general less long than his formal sermons in the Dharma Hall and frequently leads rather soon to a question-answer exchange. A great number of subsections in this chapter feature the Master citing words of, anecdotes about, or conversations involving earlier or contemporary Chan/Buddhist masters and monks, and sometimes Buddhist texts. These anecdotes or quotes are

usually followed by Yunmen's comments, by questions, or by discussions with his students.

The second section, entitled "Statements and Substitute Answers" (*chuishi daiyu* 垂示代語; YML 561c5-567b5) contains 290 cases of "statements" (*chuishi* 垂示) by Master Yunmen. These statements have different forms and are of varying structure; some have the form of a formal sermon, others of informal instruction. However, they all are brought up with the aim of provoking some sort of reply; as the listeners usually turn out to be unable to ask back let alone respond, Yunmen gives one or several responses that either express his own understanding or that of other persons (substitute answers *daiyu* 代語).

Chapter 3 (YML 567b9-576c29)

This last *juan* consists of six sections and one appendix. The first and most voluminous is called "Critical Examinations" (*Kanbian* 勘辨; YML 567b16-573b3); this is a collection of Yunmen's exchanges with many masters, monks, and disciples. Most often, Yunmen confronts them with questions or challenging statements and tries in this manner to provoke expressions of their Chan realization and understanding; this is then "critically examined" by the Master. These examinations can take various forms, but most of Yunmen's partners fail this test; the master then often fuels their doubts by stinging remarks or by words and/or actions that either express his own realization and understanding or put (the lack of) that of the challenged person into sharper focus.

Section two consists of the "Record of Pilgrimages" (*Yufang yilu* 遊方遺録; YML 573b4-575a20). This section may be of later origin.[154] The related encounters show Chan pilgrim Yunmen in interaction not only with fellow monks but also with a number of famous masters of his time. Yunmen probably was on pilgrimage during 17 years[155] of his life, from age 30 to age 47; these encounters portray him in this period.

The third section (YML 575a21-b11) contains "The Great Master's Testament" (*Dashi yibiao* 大師遺表) and is followed by his "Last

Instructions" (*Yijie* 遺誡; YML 575b12-c2) to his followers.

Section five consists of Yunmen's "Biographical Record" (*Yunmenshan guangtai chanyuan kuangzhen dashi xinglu* 雲門山光泰禪院匡眞大師行錄; YML 575c3-576a18) which is said to have been written by the official Lei Yue 雷嶽 on the day of the Master's burial.

The sixth and last section reproduces a "Petition" by court officials to the ruler of the Nanhan Kingdom to the effect that Yunmen become abbot of the Lingshu monastery (*Qingshu* 請疏; YML 576a19-b6) and the story of the opening of Yunmen's stupa 17 years after the Master's death (YML 576b7-16).

The appendix (YML 576b19-c27) consists of twelve verses by Yunmen's disciple Great Master Yuanming 圓明大師.

TABLE 1: PROPORTIONAL STRUCTURE OF THE YUNMENLU

(Numbers indicate approximate YML percentage)

0.5%	Preface 序	
25 %	Responses to Occasions 對機	CH. 1 27 %
1 %	Songs & Verse 十二時歌 / 偈頌	
24 %	Essence of Words from Room 室中語要	
		CH. 2 42 %
18 %	Statements & Substitute Answers 垂示代語	
20 %	Critical Examinations 勘辨	
6 %	Record of Pilgrimages 遊方遺錄	CH. 3 31 %
1 %	Testament 遺表	
0.5%	Last Instructions 遺誡	
2 %	Biographical Record 行錄	
2 %	Petition 請疏 and Verse 頌雲門三句語	

C. THE HISTORY OF THE YUNMENLU

The different versions of the YML text whose content was outlined above are remarkably similar. They are the last products of a process which involved repeated compilation, editing, and printing. This chapter aims at elucidating this historical process and thus at providing some basis for judgments regarding the configuration and authenticity of today's text. These issues are of some importance because they concern the transmission of the Master's words. The detailed analysis of the text's history will for instance allow the conclusion that the content of Master Yunmen's teaching as presented in the YML is so trustworthy that one can use it without hesitation as basis for the analysis of the Master's teaching.

Elements for the reconstruction of the YML's textual history were found through analysis of:

- Information from two stone inscriptions (dated 959 and 964)
- YML materials that already appear in Chan literature of the second half of the 10th century and around the turn of the millennium.
- the only commentary to the YML (beginning of 12th century)
- the 1053 preface contained in the same commentary
- the preface of the extant YML text (dated 1076)
- Comparison of the text of Chan text collections with corresponding passages of the YML
- the differences between extant texts of the YML
- general bibliographical information.

Appendix 5 allows an overview of the various lost and extant YML texts and their interrelations, and Appendix 6 depicts the historical development of the YML's structure and content. An article by Shiina[156] has been of great help in studying the YML's textual history, particularly because of its comparative study of different YML texts that are found in Japanese libraries.

1. TAKING AND GATHERING NOTES

Each stone inscription features a passage which indicates that some of Master Yunmen's words were written down and widely

disseminated. After giving the first few examples of short exchanges between the Master and his disciples, the older inscription says[157] that "there were other words; they were recorded and circulate in the world." The second stone inscription mentions a conversation with the official He Xifan and adds: "In those days the questioners [asking about Chan] followed each other without interruption; his (the Master's) answers were taken down and transmitted to the world. Later, Master [Yunmen] got tired of receiving people and wished to reside at a remote and pure place."[158] Both passages follow some early examples of short exchanges between Master Yunmen and his disciples -- exchanges which took place before the Master's move to Mt. Yunmen. The "recorded" and "transmitted" words mentioned in these texts are thus likely to refer to short exchanges between the Master and his disciples which became widely known while the Master was living, rather than to a large collection of sermons and exchanges compiled after his death.[159]

One may thus assume that notes of Master Yunmen's conversations were taken and disseminated, and that this practice probably started before the Master's move to Mt. Yunmen. There is earlier evidence of pilgrim monks scribbling conversations into notebooks which they carried all over the country,[160] and it is presumably this kind of note that the authors of the stone inscriptions had in mind.

The compilation of a master's collected sermons and exchanges, however, is likely to presuppose some more systematic effort, probably by devoted students who stayed for longer periods of time with Master Yunmen. How and by whom were these notes taken? The only available answers to these questions are given by the *Linjianlu* 林間録 and by the *Biyanlu* 碧巖録. The *Linjianlu* in two *juan* (the preface dates from the year 1107) contains more than 300 talks by Juefan Huihong (覺範慧洪; 1071-1128), one of the editors of the YML. It features the following passage:[161]

Chan Master Yunju Foyin[162] said: When Reverend Yunmen expounded the Dharma, he was like a cloud. He decidedly did not like people to note down his words. Whenever he saw someone [doing this] he scolded him and chased him out with the words, 'Because your own mouth is not good for anything, you come to record my words. It is certain that some day you'll sell me!' Now, [concerning] the records "Responding to the Occasion (對機)" and "From inside [the Master's]

Room (室中)"[163]: Xianglin[164] and Mingjiao[165] who had made robes out of paper wrote them down immediately whenever they heard them.

It is difficult to judge how trustworthy this interesting bit of information is. Master Yunju probably uttered this more than 100 years after Yunmen's death, but as a member of the Yunmen line he could have learned this from people who heard it from actual witnesses of this note taking procedure. The fact that the two note takers were the fathers of the two biggest branches of the Yunmen line (Yunju belonged to the branch originating with Xianglin) may play a role; the possibility cannot be ruled out that Yunju stressed this in order to emphasize the direct descent and legitimacy of his own branch.

The seventeenth case of the BYL 碧巖録 (T48{2003}157a28-b4) contains the following information about one of these note takers, Yunmen's disciple Xianglin (also called Yuan 遠):

[Xianglin] stayed at Yunmen's side for eighteen years; time and again Yunmen would just call out to him, 'Attendant Yuan!' As soon as he responded, Yunmen would say, 'What is it?' At such times, no matter how much [Xianglin] spoke to present his understanding and gave play to his spirit, he never reached mutual accord [with Yunmen]. One day, though, he suddenly said, 'I understand.' Yunmen said, 'Why don't you say something above and beyond this?' Xianglin stayed on for another three years.[166] A great part of the verbal displays of great function which Yunmen accorded in his room were designed to make his attendant Yuan [able to] enter and function anywhere. Whenever Yunmen uttered a word or a phrase, they were all gathered at attendant Yuan's.[167]

While it is impossible to affirm the authenticity of such stories, one can at least state that in Chan literature only Yunmen's disciples Xianglin and Mingjiao are mentioned in the function of note takers. However, it is quite possible that other disciples of Yunmen were also involved in this undertaking, for instance the first recorded editor Shou Jian (see below). Be this as it may, notes were taken and gathered, and finally a single or several editors compiled the material and edited it.

2. THE FIRST MANUSCRIPTS (T 1)

At the beginning of each of the three chapters of the YML,[168] the following remark is found: "Collected by [Master Yunmen's] disciple, Recipient of the Purple [Robe] Shou Jian, [entitled] Grand

Master Ming Shi" 門人明識大師賜紫守堅集. Unfortunately, very little is known about this man. He does not appear at all in Chan literature and thus became an object of speculation: Nukariya[169] suspects that he corresponds to another disciple of Master Yunmen, Shou Xian 守賢, who has the advantage of having a biography in the SGSC 宋高僧傳.[170]

Nukariya's guess did not take into account that a person with the name of Shou Jian does appear prominently in a passage on the earlier of the two stone inscriptions; thus a misspelling appears unlikely. The passage in question is the following:

> "Among the assembled disciples[171] was Shou Jian who had always assisted the Master and was in perfect accord with the Way (*wuwei*[172]), and 36 monks in charge of temple affairs[173] including Changbao the Great Master Jingben,[174] etc., who had all deeply realized Buddha nature and had in distinguished ways attained to Master [Yunmen]'s essence."

The fact that Shou Jian is said to have assisted the Master over a long period of time would make him an obvious candidate for taking charge of editing Yunmen's records. If the note taking took place as described in the *Linjian lu* (林間録; see above), his activity as editor could have consisted in overseeing the compilation of notes taken by other students of the Master. As the Master's personal assistant he was possibly also involved in taking notes.

These first manuscripts formed the raw material from which at some later point the *Extensive Records of Yunmen* were fashioned. What did these first manuscripts contain? How much and which parts of today's *Records of Yunmen* did exist in manuscript form at this early period? Analyses of a) the 1053 preface, b) Yunmen materials contained in the *Chodang chip* (CC 祖堂集), and c) Yunmen materials in the *Jingde chuandenglu* (CDL 景徳傳燈録) will furnish some answers to these questions.

a) <u>The 1053 preface on early manuscripts</u>

This is the earlier of two extant prefaces to the *Records of Yunmen*. It was written in 1053, i.e. a little more than 100 years after Master Yunmen's death, by Chan Master Tianyi Yihuai (天衣義懷; 993-1064) and includes the following passage:

He taught for more than fifty years, and [though] 130 years have passed since, there are words from formal instructions 陞堂, from [talks which] took up old [sayings or events] 擧古, and from statements with substitute [answers] 垂代. But as there were indications that [these words] were getting dispersed in China's Chan communities, it is a fortunate event that they got collected and that printing blocks were made from them.[175]

This passage suggests that notes of Yunmen's instructions existed already around 923, i.e., around the time of the beginning of construction of the new temple on Mt. Yunmen. Does Yihuai mean that note taking started around that time? In any case, the notes are said to have included the following parts:

- **Formal instructions** : these were probably the instructions of today's first chapter of the YML;
- **Talks which take up old sayings or events**: these talks probably correspond to the first part of today's chapter 2 ("Essence of Words from Inside the Master's Room", YML 553c24-561c4);
- **Statements with substitute answers**: these probably correspond to the second part of today's chapter 2 (YML 561c5-567b5).

Thus, according to Yihuai, chapters 1 and 2 of today's Extensive Records existed partly or entirely in manuscript form at an early stage. Yihuai justified his editing and printing effort by saying that these manuscripts got scattered and cut; it is thus likely that they were passed around and copied in parts rather than as one whole textual body. This tentative conclusion will be supported by our analysis of the CDL 景徳傳燈録 materials related to Yunmen.

b) <u>Yunmen materials in the Chodang chip</u> (CC 祖堂集; completed in 952)

By virtue of its completion three years after Master Yunmen's death, its origin in circles around Yunmen's teacher Xuefeng, and its extraordinary transmission which probably did not undergo any later editing efforts, the *Chodang chip* offers the unique opportunity to ascertain 1) what Chan monks in Fujian knew around the middle of the 10th century about Master Yunmen, 2) what written materials about him they had access to, and 3) how these materials relate to today's Ex-

tensive Records. The detailed list of *Chodang chip* passages and their YML counterparts presented in Appendix 8 yields the following conclusions:

There are too few similar or identical exchanges (in total less than 25 YML lines) to affirm any direct influence on the *Chodang chip* (CC) text by manuscripts -- such as those mentioned by Yihuai -- that later got incorporated into the Extensive Records. In particular, the absence of any of Yunmen's instructions in the CC is conspicuous. Additionally, the CC's biography does not betray any influence from YML material (see biography chapter). Though the authors of the CC probably had access to some scattered notes by students of Yunmen, they were almost certainly ignorant of the instructions and most other materials that the YML includes. The *Chodang chip* is thus of no great help in determining the content of early YML texts, but it shows that in all probability very little of that material was available outside of the Master's immediate surroundings while he was still alive and shortly after his death.

c) Yunmen materials in the Jingde chuandenglu (CDL 景德傳燈録; 1004)

When the *Jingde chuandenglu* (CDL) was completed 55 years after Master Yunmen's death, no printed edition of Yunmen's records existed yet. To what sort of manuscripts did the CDL's author Daoyuan have access?
How do quoted portions of Daoyuan's sources relate to today's Extensive Records? The list presented in Appendix 9 aims at clarifying such questions. It shows that about 200 Taishô lines of today's YML are very similar to the CDL text, and that there are only a few short CDL passages which are substantially different from the YML text or for which no equivalent be found in the YML. With the exception of only three CDL lines that appear in today's chapter three of the YML, all located CDL text stems from chapter 1 of today's YML. The contrast between the mass of cited instructions and exchanges and the paucity of biographical information is striking and indicates that Daoyuan did not yet know the biographical sections in the Extensive Record's third chapter. The order of the instructions and exchanges of the CDL is

interesting: about the first half is (with one exception) nicely arranged in the sequence of the first chapter of the YML, but the second half (from 358b26) shows no such order.

We can conclude that the manuscript(s) available to Daoyuan probably did not contain more than chapter 1 of today's Extensive Records, i.e., the "Responses to Occasions" (對機; YML 545a16-553b10) and some of Yunmen's poems (YML 553b20-c18). This is less than one third of today's YML text. It cannot be chance that an entire part of Daoyuan's text follows almost perfectly the order of the YML. This fact and the surprising number of almost identical instructions and exchanges suggest that Daoyuan had access to a manuscript or parts of a manuscript which was not too different from the extant first chapter of the YML.

It is quite possible that the "Responses to Occasions" of the YML's first chapter originally existed as one or several separate manuscript(s). Support for this hypothesis is found in ZTSY 祖庭事苑 6c5-7 where Muan cites some words from poems (now found at the end of the third YML chapter) which were "appended at the end of the Record(s) of Yunmen's Responses to Occasions" 雲門對機錄後附. Further support comes from the listing of two book titl in the monograph (*lüe* 略) *section of Zheng Qiao's* 鄭樵 *Tongzhi* 通志 (1149):[176] one is the *Yunmen heshang yu* 雲門和尚語 in one *juan* 卷, the other the *Yunmen zhengzhen dashi duiji yulu* 雲門正眞大師對機語錄 in two *juan* 卷. That the "Responses to Occasions" were not the only part to be published separately was pointed out by Yanagida: in 1170 the *Yunmen shizhong yao* 雲門室中要 was prefaced and published together with the *Huangbo xinyao* 黃檗心要 by Lanan Daoshu 懶庵道樞.[177]

Some of the differences that exist between CDL and YML texts could be due to editing of either text. In some instances where the YML text is terse, the CDL text adds a clarifying character or expression. It is possible that such reading aids stem from Daoyuan's hand.

Whether the few lines of the CDL which are not (or very differently) found in the YML, and the three lines from the YML's third chapter, formed part of the early manuscript(s) available to

Daoyuan remains an open question. They could also have come into his hands in the form of notes scribbled down by disciples of Yunmen, or as anecdotes current in the Chan circles of his day. Thus, around the turn of the millennium, (parts of?) a manuscript which contained essential parts of the first YML chapter must have been available as manuscripts.

3. <u>THE EARLIEST PRINTED EDITION</u> (T 3)

When did the first printed edition appear? In the preface written in 1053, author Tianyi Yihuai implies that his own 1053 text was the first printed text of the YML. The whole of this preface is cited in Appendix 1; here, just the parts which are relevant to textual history are quoted:

> [Master Yunmen] taught for more than fifty years, and [though] 130 have passed since, there are words from formal instructions 陞堂, from [talks which] took up old [sayings or events] 舉古, and from statements with substitute [answers] 垂代. But as there were indications that [these words] were getting dispersed in China's Chan communities, it is a fortunate event that they got collected and that printing blocks were made from them. They will be of help to many; when Chan adepts enter [the Master's] room and ask for guidance, some will see the errors in words and the mistakes in happenings. Alas! We are far from the time of the sages! Fish eyes are mistaken for gold of Yan[178] and jewels of Chu,[179] and dust and sand (worldly defilements) are prevalent. Hearing that [Yunmen's words] got cut [like] autumn chrysanthemums and spring orchids and bamboos, I constantly thought about their elimination and disappearance but did not yet take measures to fulfill my long cherished wish. [But] this summer, when staying at the Qiupu [temple][180], I took care to stay away from the community and was able to open and read this text. Then I took the brush to correct it by condensing 刪繁 and by adding what was lacking 補闕. Afterwards I established its order. Most of those who apply themselves to the Confucian path and are bound to be excluded from [Buddhism's] profound meaning, [but also] those turned toward the Great Way get lost in confusion among many useless rhetorical flowers and empty absurdities. This text of one who is not confused describes facts as they are and has a firm grasp of reality. For this reason this verbose preface is to a sage an accumulation of useless letters.
>
> (ZTSY 祖庭事苑 ZZ113:26d5-14)

In short, this preface gives us the following information about the first printed edition: Tianyi Yihuai, the man who wrote the above preface, was also the one who collected scattered old Yunmen records, edited and arranged them, had printing blocks carved, and had the text printed together with the preface. To judge from the titles of old records that are mentioned, Yihuai must have had most or all of the

first two chapters of today's Extensive Records at his disposition. He did not simply copy those collected manuscripts on woodblocks but edited the available materials by condensing (*shanfan* 刪繁), complementing (*buque* 補闕), and arranging (*chengzhi* 成秩) them. Unfortunately the result of these efforts is now lost; the preface together with some remarks by Muan (chapter 1 of ZTSY) is all there is left.

Muan thought very highly of "The Old Text of Tianyi"; most corrections and criticisms of another printed text end with "see the Old Text of Tianyi" (*Tianyi guben* 天衣古本). Muan also calls it "Text of Reverend [Tianyi Yi]huai" (*Huai heshang ben* 懷和尚本) or simply "Old Text" (*Guben* 古本). As Muan esteemed this edition so highly and referred to it eight times to support his own judgment, it would indeed be odd if he let important discrepancies of content go unmentioned. Thus we can assume that the content of Yihuai's 1053 text was similar to that of the text upon which the **ZTSY** commented, i.e., that it contained the first (except preface) and second chapters of today's Extensive Records plus some poems and fragments from the third.

4. THE TEXT COMMENTED BY MUAN SHANQING 睦庵善卿 (T4)

A. Texts at the disposal of Muan Shanqing

The commentary in chapter 1 of the **ZTSY** 祖庭事苑 includes a number of references to different texts. When writing this commentary at the beginning of the 12th century, Muan Shanqing 睦庵善卿 had the following texts at his disposal:

a) An "Old Record of Yunmen" (*Yunmen gulu* 雲門古錄). This text apparently differed from the ZTSY's basic text (cf. ZTSY 3d11-13) as well as from today's YML. As no plate or line numbers are given, this might be a reference to a manuscript of an early compilation. The only reference to this text is found in **ZTSY** 祖庭事苑 ZZ 113:3d11. It cannot be excluded that this text is identical with the "Old Text of Yihuai" (see c. below).

b) The "Record of Yunmen's Responses to Occasions" (*Yunmen duiji lu* 雲門對機錄).
This record is only mentioned in ZTSY 祖庭事苑 ZZ 113:6c5. It probably corresponded to the first chapter of today's YML; however, Muan states that some poems were appended to this record. These poems are now found at the very end of the YML's chapter three.

c) The "Old Text of Tianyi". Muan seems to regard this text as trustworthy. When pointing out imperfections of the text upon which he commented, Muan often refers to Yihuai's text for support (*Tianyi guben* 天衣古本), also called "Text of Reverend Huai" (*Huai heshang ben* 懷和尚本) or simply "Old Text" (*Guben* 古本).
Such references appear in ZTSY 祖庭事苑 ZZ 113: 5c16, 5d8, 8d11, 8d13, 9b12, 9c9, 9d9, and 10a18.

d) The text commented upon in the ZTSY (T4). Muan did not himself edit and publish a text of the Records of Yunmen. He simply took an already printed text and commented upon it. When he found important imperfections in this text, he pointed them out in great detail with indication of plate number, segment, and line number.[181] Such imperfections usually consisted in a number of omitted characters; Muan supplied them and referred the reader to the sources of his information (a. to c. above). What is the relation of this printed text to the YML?

B. The text commented in the ZTSY 祖庭事苑 (T 4)

The ZTSY's commentary on the YML is of particular importance for the reconstruction of the YML's history. It is a running commentary on certain expressions from a lost YML text. The entries of this commentary can be compared with today's YML text, and divergences of content or order permit conclusions about the old, lost text as well as about the history of our YML text. The result of our investigation is shown in Appendix 10.

With relation to the available texts of the YML, the analysis of the data in Appendix 10 yields the following conclusions:

- **Preface**

The preface of the text commented by Muan was different from both the 1053 and the 1076 prefaces.

- **Rest of the first chapter of the commented text: nearly identical with today's first chapter**

The ZTSY commentary takes up items which appear in the same sequence in the first *juan* of the extant YML. For every page of the extant text there are some items in the commentary.[182] However, the first chapter of the text upon which the ZTSY commented also included some verses in praise of Yunmen; these verses appear at the very end of the extant YML text. Thus one can conclude that the first chapter of the extant YML (with the exception of the preface and the mentioned verses) is very likely to be identical with the text on which the ZTSY commented.

- **Second chapter of the commented text: differently arranged but otherwise similar to the second chapter of today's YML**

The ZTSY's entries to the second chapter (雲門録下) correspond to the YML's "Statements and Substitute Answers" section (垂示代語), while the ZTSY comments to the Record from Yunmen's Room (雲門室中録) are with few exceptions found in the YML's "Essence of Words from Inside [the Master's] Room" (室中語要). Both of these sections are found in chapter 2 of the extant YML text.

- **The text commented by Muan shows hardly a trace of the YML's third chapter**

Apart from the verses mentioned above, only a scattered handful of ZTSY's entries can be traced to the extant YML's third chapter. As these entries are, unlike the ones corresponding to chapters 1 and 2 of the extant YML, extremely few and not sequential in relation to the YML text, one can conclude that no more than some short fragments of the extant third chapter were included in the text upon which the ZTSY's author based his commentary.

If Muan, who had various early manuscripts and printed editions on his desk when writing his commentary, chose a text to comment upon which appears to have virtually the same content as the extant text's two first chapters, we can assume that these two chapters must be

rather similar in content to the most trustworthy material available about 100 years after the Master's death. The comparison of *Jingde chuandenglu* 景德傳燈録 passages with the YML (see Appendix 9) also supports the conclusion that today's first chapter must be is very similar to the original manuscript(s). Since the extant YML texts remarkably follow the ZTSY's suggestions for correction, we can assume that later editors relied on the ZTSY commentary.

5. <u>THE SU XIE EDITION OF THE YEAR 1076 (T 5)</u>

The preface which appears at the beginning of the extant YML text (YML 544c28-545a12) was written by the official Su Xie for a new printed edition of the YML. It dates from the year 1076; thus this edition appeared almost a quarter century after Yihuai's of 1053. This preface is translated in Appendix 1; what follows here is only one portion of this preface which is of interest for the YML's history:

> His transmission to posterity comprises responses to occasions 對機, records from [the teacher's] room 室録, statements and substitute [answers] 垂代, critical examinations 勘辨, and the biographical record 行録. Now, [as the text] was dated and contained some errors, I collated 參考 it and had the correct and unique new printing blocks carved so that [the text] may be eternally disseminated and help making the forging and tempering[183] of one's very own matter[184] the alpha and omega.[185]

Though one cannot say with certainty how much and what sort of text was contained in the chapters that are mentioned in Su Xie's preface, it appears that it featured not only the whole or parts of our YML's first and second chapters but also much of the third:

- The same preface : YML 544c26-545a12
- Responses to Occasions 對機 : YML 545a16-553b10
- Records from [the Teacher's] Room 室録 : YML 553c24-561c04
- Statements and Substitute [Answers] 垂代 : YML 561c05-567b05
- Critical Examinations 勘辨 : YML 567b16-573b03
- The Biographical Record 行録 : YML 575c03-576a16

The 1076 text was possibly the first to include the Biographical Record and the whole of the Critical Examinations. Only seven out of about 500 lines of the YML's "Critical Examinations" are found in

earlier texts (five in the CC 祖堂集 and three in the CDL 景德傳燈録). In the case of the Biographical Record, there is no earlier evidence. It is quite possible that Su Xie's "collation" effort included adding these parts; thus his text probably was the first "extensive record" 廣録 of Master Yunmen's sayings and doings.

The contrast with the content of other early texts is striking. For example, the text commented by ZTSY (see Appendix 10) contained hardly anything of the YML's third chapter, i.e. its total volume probably amounted at most to about two thirds of today's text. Su Xie's text, on the other hand, appears to have had at least nine tenths of the volume of today's YML text. The only parts that are included in today's Extensive Records but are not mentioned in Su Xie's preface are some poems (YML I: 553b11-c16; III: 576b19-c29), the "Record of Pilgrimages" (III: 573b4-575a20), the "Master's Testament" (III: 575a21-b11), his "Last Instructions" (III: 575b12-c2), and the "Petition" (III: 576a19-b6). These unmentioned parts amount to less than ten percent of today's YML.

Was Muan familiar with Su Xie's text when he wrote his commentary at the beginning of the 12th century? Probably not. One can assume that, had he known about it, Muan would at least have mentioned Su Xie, his preface, textual differences, or parts of the 1076 text which did not appear in the text which he himself commented. On the other hand it appears odd, to say the least, that someone as interested in Chan texts as Muan would not be aware of a large and comprehensive printed edition of Yunmen's records that appeared more than 25 years before he set about writing his commentary. Still, similar things happen even in modern times....

The lack of data forces us to admit that this riddle can at present not be solved. However, the possibility cannot be excluded that the 1076 preface was tampered with at some later date. After all, it was this preface which became the standard one, and some later editor may have wanted to adapt its listing of contents to suit newly included materials. The preface would not be the only part which suffered this fate: as was pointed out in the analysis of Yunmen's biographical sources (Appendix 5, nr. 1), there is reason to suspect

that someone rewrote part of the "Biographical Record". Short of discovering old texts in China's or Japan's libraries there simply is no way to know what the 1076 text actually contained.

6. THE YUANJUE ZONGYAN EDITION FROM AROUND 1144 (T 6)

The very last line of the YML's oldest extant complete text, the *Guzunsu yulu* 古尊宿語録 text of Taiwan National Central Library 台湾国立中央図書館, says: "Collated by Yuanjue Zongyan on Mt. Gu in Fuzhou 住福州鼓山圓覺宗演校勘." The YML's Taisho text features this line not just once but at the end of each chapter.[186] Furthermore, at the end of chapter three, the Taisho text adds: "Printing blocks engraved by Wang Yi on Mt. Gu in Fuzhou 板在福州鼓山王溢刊." Unfortunately, Zongyan's edition is no more extant. However, the colophons mentioned above indicate that the oldest extant complete text of the YML (T7; see also Appendix 6) is nothing other than a republication of the 1144 Zongyan text. Zongyan may therefore have played an important role in the history of our text, and a closer look at this man and his working methods is needed.

Not much is known about the man Yuanjue Zongyan 圓覺宗演. He was a master of the eighth generation of the Yunmen line, i.e. four "Chan generations" after the editor of the 1053 text, Tianyi Yihuai.[187] Shiina thinks that Zongyan lived from 1074 until 1146.[188] Scholarly opinion is divided as to when he edited the YML; Yanagida favors a date around 1120,[189] but Shiina has good evidence to support the theory that this took place between 1143 and 1145, shortly before Zongyan's death.[190]

The YML was not the only text Yuanjue Zongyan collated. He was also the man who collated and printed the *Records of Linji* (*Linjilu*, jap. *Rinzairoku* 臨濟録). Zongyan's text is also the oldest extant complete text of the *Records of Linji*. In the 1120 preface to this text, the official Ma Fang 馬防 writes: "Old Yan of Yuanjue has now undertaken to circulate this text. He examined and corrected it; thus it contains no error or confusion."[191] Both Demieville and Yanagida point out[192] that it was probably Zongyuan who divided the Records of Linji into five parts. Further investigation of Zongyan's collation of

the *Linjilu* which also takes the *Guzunsu yulu* 古尊宿語録 and *Sijia yulu / Wujia yulu* 四家語録/五家語録 texts into account[193] may indicate that Zongyuan's collations of the records of Linji and Yunmen show a similar pattern. It is probable that Zongyuan added parts of the YML which contain biographical information (biographical record, record of pilgrimages, the Master's testament, his last instructions, and the petition with the dream account. These additions are noted in the chart of Appendix 7; this appendix shows the sequence inside a particular text in comparison to earlier texts. This chart makes it clear that and how Zongyan rearranged the text and which parts he added to the third chapter.

We do not know how many and which texts Zongyan used while editing the YML, but he must have had access to the ZTSY and to the text on which Muan commented because most of Muan's suggestions for correction of the text are followed.

7. <u>THE XUKAI GUZUNSU YUYAO EXCERPTS</u> XGYY; 續開古尊宿語要)

This text (ZZ vol. 118) was published in 1238 by Hushi Shiming 晦室師明 from Mt. Gu 鼓山 as an addition to the *Guzunsu yuyao* 古尊宿語要. With the exception of the *Records of Linji*, all records in this supplement only give excerpts of larger bodies of text. Appendix 11 shows in detail how the XGYY's portion on Yunmen relates to the extant YML text.

The analysis of the correspondences between the YML and the XGYY Text yields the following conclusions :

- The XGYY text includes only excerpts of the YML; in total, its text devoted to Yunmen amounts only to approximately 250 Taishô lines, which is just about ten percent of the YML's total volume.
- The XGYY editor chose bits and pieces from a basic text that certainly included the YML's first and second chapter plus the "Record of Pilgrimages" of chapter three. There are practically no textual discrepancies, and the sequence of XGYY is totally congruent with that of the YML; one can thus assume that, for the parts they used, the editors of the XGYY and those of the earliest complete version (T7) relied on the same basic text.

- More interesting than what is in the XGYY text, however, is what is lacking in it: there is no trace of the voluminous first part ("Critical examinations") and of the last few sections of the YML's third chapter. Was this simply a decision by the editor of the XGYY, or did he have a text which did not include the "Critical Examinations"? In view of the eclectic attitude of the editor towards the first two chapters and the Record of Pilgrimages, one would expect that, had he used Yuanjue Zongyan's text of 1076 (Text nr. 6), he would have included at least some lines from the Critical Examinations. Shiina concludes that the editor Hushi Shiming must have left out the "Critical Examinations" material on purpose,[194] but the reasons for this omission remain unclear.

8. THE EXTANT TEXTS (T 7 - T 13)

The earliest complete extant text of the *Extensive Records of Yunmen* 雲門廣録 (T7) is contained in the *Guzunsu yulu* 古尊宿語録, the oldest edition of which is found at the Taiwan National Central Library 台湾国立中央図書館.[195] The content of this edition was outlined above (section II of this chapter), and Appendix 7 shows its configuration in relation to earlier texts. The GZYY was collated at the beginning of the 12th century on Mt. Gu 鼓山 by Yuanjue Zongyan 圓覺宗演;[196] its original publisher was Layman Juexin 覺心居士 of Hangzhou 杭州.[197] At the time it did not yet include the YML; it was first inserted in the 1267 edition which was engraved in printing blocks by Wang Yi 王溢;[198] this 1267 edition of the XGYY is the oldest extant complete YML text found at Taiwan's National Central Library. Shiina located another Song-time text of the YML at the Ryôsokuin 両足院 in Kyoto; its comparison with T7 showed the two texts to be absolutely identical.[199]

At the same temple there exists a Gozan version 五山版 from late Kamakura times (14th century) of the YML in three *juan* 巻 (T8) which is no copy of the Taiwan National Library text (T7); though text, text format, and line format are identical, there are some differences in print; most importantly, however, it bears the colophon

"Collated by Yuanjue Zongyan on Mt. Gu in Fuzhou 住福州鼓山圜覺宗演校勘" -- which in T7 appears only once at the end of the third *juan* -- at the end of each chapter. Furthermore, T8 and features the line "Printing blocks engraved by Wang Yi on Mt. Gu in Fuzhou 板在福州鼓山王溢刊" which is also not found in T7. This makes it likely -- given that Gozan versions are usually faithful copies -- that the Gozan text (T8) was not based on T7 but rather on T6.[200]

The text of later Japanese versions of the YML is in general identical with T7 and T8 except for the typeface of Su Xie's 蘇澥 preface; in the movable type version 古活字版 published by the Rinzai monk Sôtetsu 宗鐵 in 1613[201] (T9), Su Xie's preface is printed in half-cursive style (*xingshu* 行書). The same is true for T11, a version printed in 1640 with corrected plates of T9 by Tsurugaya Kyûbei 敦賀屋久兵衛. This latter version is, again according to Shiina,[202] based on the Ming edition 明版 of the GZYL (T10) which appeared in 1615 and was reprinted (T12) by Nagamura Hanhyôe 長村半兵衛 in the Edo period. The Ming GZYL text forms not only the basis of the Yunmen parts of the *Wujia yulu* 五家語録 (published in 1630) but is also a source of the Taisho version of the YML (T13).

The Taisho text of the YML (T13) features the same colophons as the Gozan text (T8);[203] it was established by comparing the Gozan version (T8) with the Ming GZYL (T10) and Tsurugaya text (T11).[204]

CONCLUSION

Although the oldest extant version of the YML stems from the year 1267 -- i.e. more than three centuries after Master Yunmen's death -- we can say in summary that the fragments of and commentaries on earlier texts indicate that the YML text which we now have is surprisingly good. In particular, we have early evidence that the first chapter and part of second chapter -- which contain most of the Master's instructions -- existed probably in the same form as today. Concerning other parts, especially the "Critical Examinations" and some of the biographical sections, we also have a fair amount of early evidence of their existence even if they were at the time not included in the collected sayings of the Master. Though it is impossible to judge the early stages of note taking and compilation, it appears that the text, once written down, changed comparatively little. Of course the text went through several rearrangements and was corrected and sometimes augmented by various editors, but on the whole it nevertheless appears to be quite a trustworthy record whose history is fairly clear. Thus the analysis of Master Yunmen's teaching can base itself on this text.

Extant complete texts show very few differences. These differences are not insignificant, but this significance is almost exclusively limited to the investigation of the text's history. The meaning of the text is hardly affected at all. Comparison of the oldest extant version with the Taisho text shows that, apart from the often mistaken punctuation of the Taisho text, the only places where small differences can be noticed are the colophons, the chapter headings, and in a few instances different characters which are mostly printing errors. Though the missing punctuation of the Taiwan text is to be preferred to the questionable one of the Taisho text, the latter contains so few other errors that the places where the Taiwan version should be consulted can be listed on less than two lines: YML 549b15, 553c15, 560b13, 561a23, 562c13, 563a13, 563a19, 565c17, 568a3, 569c2, 571a29, 571c4, 572b29-c1, and 575c14. Because of this, all quotes from and references to the YML in the following chapters are made to the standard Taisho text which should be available in every major library.

CHAPTER III

FACETS OF MASTER YUNMEN'S TEACHING

A.APPROACH; B.TEACHING SITUATIONS & PATTERNS; C.STUDENTS' QUESTIONS; D.CENTRAL CONCERN; E.OVERCOMING SUFFERING; F.THE CHAN TEACHER AND HIS TASK; G.YUNMEN'S TEACHING METHOD; H.KOAN AND DOUBT; I.BREAKING THROUGH DUALITY; J.NONDUALITY

雲門聳剔白雲低
水急遊魚不敢棲

Steeply Mt. Yunmen rises, leaving the white clouds down below!
Its streams rush ever so swiftly; no fish will dare to linger.

(YML 550b20)

A. APPROACH

The analysis of Master Yunmen's teaching is, as the poem above indicates, no easy matter. The bulk of the main source text for this analysis, the *Extensive Records of Yunmen* 雲門廣録 (YML), is no systematic exposition of the master's teaching but rather a series of glimpses of Master Yunmen in teaching action. This collection of student's notes, probably taken at random and later arranged primarily according to teaching patterns, conveys a vivid picture of a master who devoted himself with the utmost intensity to the guidance of his students. Yunmen's teaching lives in and through the dynamic interaction between master and students, the guide and the guided.

The objective of this chapter is to document this interaction in a structured fashion. The structure, i.e. the overall view of this teaching and the choice of relevant facets, is based on an inductive process of repeated readings of the entire YML over a number of years during which certain themes came into focus. In a concurrent effort, a number of important Chan records were studied in order to find both similarities and differences from Yunmen's teaching. Though only very few quotes from other texts (with the exception of the *Blue Cliff*

Record) were used in our analysis, these texts nevertheless played an important role in crystallizing themes and sharpening the eye for some characteristic traits of Yunmen's teaching. This in turn informed and facilitated the choice of examples from the *Records of Yunmen*. Rather than charging this investigation with much material from other Chan texts and secondary literature, it is our aim to provide many illustrative examples from the *Records of Yunmen* and thus to let the Master speak for himself.

Of course, the chosen interpretative framework is not the only possible one; nor can such a framework ever take all possible aspects into account. Furthermore, the choice of examples is informed by the interests of the writer, and their interpretation poses -- as mentioned in the introduction to this dissertation -- a great many problems. In view of all this it is no wonder that over the centuries so few people have ventured to interpret and analyze the Chan masters' teaching and its significance, modes, methods, and motives. This attempt does of course not presume to be the final word on Yunmen, but rather one of the first; it is to be hopes that it will function as a source of material and a stimulus for further discussion and research -- research which will uncover and describe facets of the Master's teaching that are not dealt with in this chapter.

B. TEACHING SITUATIONS AND PATTERNS

It was already mentioned in chapter II above that the editor(s) of the Records of Yunmen arranged the notes of Yunmen's instructions and conversations primarily according to teaching situations and patterns. 'Situation' refers here to the place and setting of teaching activity, while the term 'pattern' is used to characterize the teaching activity itself. Combined analysis of these two elements yielded six most conspicuous categories into which most teachings by Master Yunmen fit. However, one must not overlook the occurrence of combinations of these patterns and situations. The following table must thus be consumed *cum grano salis*. The parts of the YML which contain substantial teachings by the Master are underlined, and less used teach-

ing patterns are indicated by a smaller font.

TABLE 2: Distribution of teaching patterns in the YML

YML Chapter	Part of YML	Teaching Pattern	Nr.
First *juan* 巻:	Preface		
	Responses to Occasions	formal public	(1)
		monk asking Master	(2)
	Songs and verse	verse	(3)
Second *juan* 巻:	Words from Inside the Room	ord. informal	(4)
		informal & quote	(5)
		substitute answers	(6)
	Statements/Substit. Answers	substitute answers	(6)
		ord. informal	(4)
		formal public	(1)
Third *juan* 巻:	Critical Examinations	substitute answers	(6)
	Record of Pilgrimages	monk asking Master	(2)
	Testament		
	Last Instructions		
	Biographical Record		
	Petition		
	Appendix		

1. Formal public instruction by the Master in the Dharma Hall

Such public instructions begin with the expression *shangtang* 上堂; this means that the talk was held by the master from the teacher's chair in the Dharma Hall in front of the assembled monastic community (which occasionally included some invited laypersons). Most but not all of these talks were collected by the editors under the heading 'Responses to Occasions' *(duiji* 對機) in the first chapter of the Records. They are held in a very forceful style and are characterized by constant questioning, challenge, provocation, abuse, admonition, and critique of the listeners. Rather than being conventional presentations of Buddhist doctrine, they point in a direct manner to the core of the listening individual, put his very being into question, and confront him ceaselessly with the very problem which made him be-

come a monk and go on pilgrimage (see sections D and F of this chapter. The formal instructions also exhibit an acute consciousness on the side of the teacher of the limits of his role: ultimately, all he can do is pushing the listeners toward their own realization (see section F of this chapter). Thus the Master's instructions include admonitions, sometimes in quite crude terms, to not accept any teachings at face value and to inquire oneself. The Master provokes such inquiry by many questions to the audience (see section G of this chapter). The formal talks often end with a question or with some other doubt-provoking words or actions. The following is an example of a shorter public instruction; a number of longer ones are translated in the next chapter.

> In the [Dharma] Hall, [Master Yunmen] said: "With you, the cards are on the table:[205] When I meet someone, I know him.[206] In spite of such old women's talk,[207] you don't understand. You gorge yourself every day, and after your meals you go up and down [from Monks' Hall to Dharma Hall] -- what bowl is it that you're looking for?[208] You pack of wild foxes! What the hell are you doing in [this temple] here?" At once [the Master] chased [the monks] out with his staff. (YML 550c1-4)

2. <u>Exchanges initiated by someone's question(s) to the master</u>

This type of exchange is frequently encountered in the Records; most of the time it is embedded in many other short exchanges of the same type, but occasionally the monk's question is triggered by a sermon of the master or by an answer to a previous question. As with the Master's formal instructions, the editors of the Records arranged most of these exchanges under the title "Responses to Occasions" (*duiji* 對機) in the first chapter. The following are examples of the simple and more complex types:

> [Someone] asked, "What is the original tradition [of Chan]?" The Master said, "[If you] don't ask, [I] don't answer." (YML 546a24-25)

> An official asked, "Is it true that the Buddhist teaching is like the moon in the water?"
> The Master replied, "The pure wave is without any road that leads through to it."
> [The official] pressed on, "By what way have you attained [it]?"
> The Master answered, "Where does this second question come from?"
> [The official] went on, "How about the time when it's just this way?"
> The Master said, "Over and over again blocking the mountain path." (YML 545b2-5)

3. Verse

The first chapter of the YML closes with Yunmen's "Song of [all] twelve time periods [of the day]" (*Shiershi ge* 十二時歌)[209] and twelve Religious Verses (*jiesong* 偈頌). It is unknown when and how these originated[210] and what function they had in Yunmen's teaching.

4. Ordinary informal instruction

Unlike formal public instructions, these informal instructions are usually rather short and were held at various occasions and places, for instance while eating, drinking tea, working, etc. They usually begin with the words "[the Master] addressed the assembly" (*shizhong* 示衆) or "the Master one day said" or "the Master once said". At times the Master also starts out with some action (holding up a bowl, etc.). The Master's actions and/or words at the outset of these informal addresses are usually meant to be or reinforce a challenge to the witnesses; they are in general followed by remarks or questions by the master or a question-answer exchange. Most informal talks of this kind are found in the first section of the second chapter under the heading "Essentials from inside the room" (*shizhong yuyao* 室中語要). Two examples:

> One day the Master opened his frock and said, "I'm shaking off the Dharma body." Noone answered. The Master said, "You may ask me." So a monk asked, "What does your shaking off the Dharma body mean?" The Master replied, "I also know that you're attached [to it]."
> (YML 560a15-17)

> Addressing the assembly, [Master Yunmen] said: "[Though] I let you talk any way you like,[211] you're not yet a descendant of our [Chan] school. If you'd obtain descendance of our school, it would be [nothing but] noise made by a hot bowl.[212] The three vehicles' twelve divisions of teachings are sleep talking, and so is Bodhidharma's coming from the West. If there are masters who open temples to explain the Buddhist teaching for the benefit of other people: what fault would there be if someone took a sharp sword and killed a hundred, a thousand, ten thousand of them. What would his fault be?" He added, "And I used to think[213] that there must be some sense in such kind of talk!" (YML 559a3-7)

5. Informal instruction based on a quote

The Master cites statements or discussions/exchanges by some master(s) or monk(s) and provokes his audience by some comment(s), ad-

ditional remark(s), question(s), or action(s). Occasionally, Yunmen also quotes a conversation without adding any comment.[214] The quote itself and the following words or actions by the master were meant as a challenge and test for the audience which sometimes (as in 554c17) seems to have consisted of a single person. The Master usually brings the import of the quotes home to his audience through an action, remark, question, or combinations of some or all of these. There are also quite a few instances where this kind of informal instruction ends with one or several substitute answer(s) by the Master. With the systematization of *koan* use, this teaching pattern became very important in the Chan movement. Most teaching of this kind is found in the first section (entitled "Essentials from inside the room" *shizhong yuyao* 室中語要) of the Record's second chapter. Two examples:

> [Master Yunmen] cited the words of the Overnight Enlightened One:[215] "The miraculous function of the six senses is empty without being empty; the perfect light of the singular [mani jewel] is form without form."[216]
> The Master held up his fly-whisk and said, "This is the perfect light, it is form without form. What do you call form? Come on, try taking that up with me! (YML 556a7-9)

> [Master Yunmen] quoted Dharma teacher [Seng] Zhao's words:[217] "The dharmas (separate entities) are not different.[218] One must not stretch the duck's [legs] and shorten the crane's,[219] level the peaks and fill up the valleys, and then think that they are no different!"
> Master [Yunmen] said, "The long is by nature long, the short by nature short."[220] Again, the Master said: "Each entity is settled in its position; the mundane aspect is permanent."[221] Then he held up his staff and said, "The staff isn't a permanent entity."
> (YML 560b4-7)

6. Substitute answers

There are two major kinds of substitute answers: in the first the Master expresses his own view, usually adopting the roles of one or several persons and putting in their mouths what he would have said or would say himself. In the second he speaks in place of the listener who was not able to say anything. Both kinds can be followed by one or more additional remarks or answers. The first kind of "substitute answer" which expresses the Master's own view is sometimes marked by the phrase *zidai yun* 自代云 and is almost exclusively encountered in

the second chapter, as is the following example (substitute answers are in italics):

> [Master Yunmen] mentioned [the following episode]:
> The Buddha asked an adherent of another religion: "What do you in your view regard as the essential?"
> *Master [Yunmen] answered in place of the adherent: "Old monk, I'm capable of knowing you!"*
> The other religion's adherent answered: "We regard as essential not to be taken in by anything."
> *[Master Yunmen] said in place of the Buddha: "I'll give you a go!"*
> The Buddha said: "You regard it as essential not to be taken in by anything, do you?"
> *[Master Yunmen] answered in place of the adherent: "Hey, Gautama, don't make [me] lose the question!"* (YML 558b11-14)

Instances when Yunmen prods the listener who is unable to answer ("Ask me, I'll tell you!") usually belong also to this first type of substitute answer:

> In the hall, [Master Yunmen] said, "The old buddhas hit it off well with the pillars.[222] What level of function is this?" There was no answer.
> The Master said, "You ask me, and I'll tell you!" So a monk asked [what level of function it was], and the Master answered, "One silk belt: thirty cents." In place of the first words [about the buddhas and pillars], [the Master] said, "When clouds gather on South Mountain, rain falls on North Mountain." (YML 561c18-21)[223]

The second kind of substitute answer, namely, that in which the master expresses the understanding and thoughts of the audience, is frequently met with in the second section ("Statements and Substitute Answers) of the second YML chapter and in the first section ("Critical Examinations") of the third chapter. This pattern occurs in many different settings and serves various purposes. It is a favorite teaching technique of Master Yunmen. It is characteristic of this form that the master drives his listeners to a point where they are blocked and cannot respond any more. At that moment, the master exposes the dilemma of the silent listener(s) in the form of a substitute answer (usually marked by the phrase *dai yun* 代云).

Many encounters with monks that are recorded under the heading 'Critical Examinations' (*kanbian* 勘辨) at the beginning of the Record's third chapter follow this pattern. The Master usually asks a student a seemingly trivial question such as where he is from, whom he

has met, where he will go to, etc. Using the student's answer(s), a quote from a scripture, or some other words or action, the Master drives the student to an impasse. Then, sometimes after suggesting to the student that he direct the same question to the Master, Yunmen concludes the exchange by providing one or more answers of his own.

> He asked a monk, "Where are you coming from?" The monk replied, "From picking tea." The Master asked, "Do people pick tea or does tea pick people?" [The monk] had no answer. In his place, [Master Yunmen] answered, "The Master (Yunmen) said it all; I cannot add anything." (YML 567c5-7)

Yunmen manages in this manner to express for example the values and thoughts of a student who is mainly concerned about food or one who struggles to no avail:

> At some point, the Master said, "How are you doing?" In place [of asked monk] he said, "I ate too little." (YML 562a13-14)
>
> ----------
>
> While picking tea, the Master said, "Picking tea is tiring. Come on, ask me a question!" When nobody responded, he continued, "If you can't say anything, recite the ABC.[224] If you're not up to that either, trace the red [letters of the ABC written by the writing instructor]."[225]
> Instead [of the speechless listeners] he said, "The effort is not wasted."[226]
> With regard to the first words ['picking tea is tiring'], he said in place [of his audience], "I toil yet there is no result." (YML 562a27-b1)

Occasionally, the Master uses his answers to discourage false hopes or to provide encouragement or advice to a determined monk:

> [Master Yunmen took his seat] in the [Dharma] Hall, and when the assembly had gathered and was quiet, he said, "It's a severe affliction;[227] examine it[228] most thoroughly!"
> He said in place [of the monks], "[For this] you don't employ anyone else." (YML 562a5-7)

Substitute answers of both types sometimes occur in the same episode, and there are times when it is better not to distinguish them too sharply because they can be seen (and possibly were intended to be seen) either way. The first of the following examples can be taken as an answer and/or an ironic comment on the monks' silence, while the second and third examples feature a substitute answer for the monk as well as a comment by the master.

In the hall, [the Master] said, "Heaven and earth are cramped;[229] the sun, moon, and stars all at once go dark. What do you say?
In place [of his listeners, Yunmen] said, "A good thing is not as good as nothing."
(YML 562c10-11)

Once [the Master] said, "The Buddhist teaching does not apply itself to express in words[230] what is most valuable in the world."
In place [of his listeners, Yunmen] said: "Don't tell me this is cheap!"
He added, "A dry piece of crap!" (YML 562c17-18)

When [Master Yunmen] saw the characters for 'dragon hideout' he asked a monk, "What is it that can come out of a dragon hideout?" [The monk] had no answer. The Master said, "Ask me, I'll tell you!" So the monk asked, and the Master replied, "What comes out is a dead frog." On behalf of [the monk] he said, "Shit stinks." Again, he said, "Steam-breads and steam-cookies." (YML 568b2-5)

C. THE STUDENTS' QUESTIONS

The questions of hundreds of Yunmen's students are recorded in the Records of Yunmen; most of them are found in the first chapter. These questions are a mirror of many things, for instance of the students' preoccupations, their doubts, their knowledge of and stance towards Buddhist and Chan doctrine and lore, their interaction with the teacher, their themes of discussion, their modes of practice, their problems, their aspirations, etc.

Any classification of questions must limit itself to one or to a small number of possible viewpoints. With regard to the different types of questions, we have a classification that is attributed to Chan Master Fenyang Shanzhao 汾陽善昭 (947-1024); it is found in the well-known 12th-century compendium entitled *Rentian yanmu* 人天眼目.[231] Though it is by no means exhaustive, could be considerably enlarged or altered, and has even been criticized as "somewhat confused",[232] it is here used as a device to elucidate some of the major types of question. At the same time, this earliest typology of Chan questions will serve as an occasion to present a number of examples from the *Records of Yunmen*. Our description of Fenyang Shanzhao's question types is tentative because on one hand (apart from the -- sometimes unclear -- title) no further explanations are available from the author and on the other hand the single example that is given for each type of question is neither sufficient for extrapolation nor traceable to Fenyang himself.[233] These examples were probably added by some later writer, possibly by the redactor of the source text of this classification, Huiyan Zhizhao 晦巖智昭.[234] Here, a number of monk-master exchanges from the Records of Yunmen are added in a similar manner. Their typological distribution can of course be no less tentative than the type description itself.

In the following pages, the presentation of each of Fenyang's eighteen types of question is followed by the example given in the *Rentian yanmu* 人天眼目 and, when available, by some typical examples from the Records of Yunmen. Then follows an enumeration of major question themes. The distinction between 'question type' and 'question

theme' -- 'type' addressing why, how, and to what end a question is posed, and 'theme' referring to a question's content --, is somewhat artificial. Nevertheless, it shows that Fenyang's list is predominantly concerned with question type rather than thematic content. For this reason, Fenyang's catalogue of questions will be supplemented by an enumeration of major question themes in the YML.

1. Types of students' questions according to Fenyang Shanzhao with examples from the *Rentian yanmu* and the *Records of Yunmen*

Type 1: 請益 *qingyi* Questions that ask for instruction. In this type of question, a master is directly asked for instruction about some element of Buddhist teaching. It often has the simple form of 'what is ...?'. "This is what is generally asked by a novice of the master, wishing to be enlightened on such subjects as the Buddha, the signification of Bodhidharma's visit to China, the essence of the Buddhist teaching, the Dharmakâya, etc."[235]

> A monk asked Mazu, "What is Buddha?" Mazu said, "Just mind is Buddha." Zhaozhou said, "The one in the shrine." (RTYM 人天眼目 T48[2006]307c8-9)

> [Someone asked [Yunmen], "What is Shakyamuni's body?" The Master said, "A dry piece of shit."[236] (YML 550b15)

> [Someone] asked, "What is the eye (= essence) of the true [Buddhist] teaching?" Master [Yunmen] said, "The vapor of gruel and rice." (YML 545c17)

Type 2: 呈解 *chengjie* Questions that present one's understanding, point of view, or condition. In this type of question, the student expresses his condition or point of view and wants to hear the teacher's opinion about it.

> A monk asked Longya, "How is it when 'sky cannot cover, earth cannot hold'?" Longya said, "People of the Way have to be like this." (RTYM 人天眼目 T48[2006]307c10-11)

> [Someone] asked [Yunmen], "How about when all possibilities are gone?" The Master said, "Pick up the Buddha Hall for me, and I'll discuss this with you! (YML 548c1-2)

[Someone] asked [Yunmen], "[It is said that] one should not leave home [to become a monk] without the parents' consent. How would one [then] be able to leave home?" the Master said, "Shallow!" [The questioner] said, "I do not understand." The Master remarked, "Deep!" (YML 548b22-24)

Type 3: 察辨 *chabian* Questions that investigate [the Master's] discernment. The student presents a difficult problem and seeks to see where the Master stands.

[Someone] asked Linji, "I have a question: how is it when one is in your position / when it is on the part of the teacher?" Linji said, "Say it quickly, say it quickly!" As the student hesitated, the Master struck him. (RTYM 人天眼目 T48[2006]307c12-13)

[Someone] asked [Yunmen], "Was Vimalakirti's silence equal to speech or not?" The Master said, "Extremely good question!" [The questioner] went on, "In that case it was equal to talk." The Master replied, "What did you say before?" (YML 552c26-27)

[Someone] asked [Yunmen], "What is 'the shallow within the profound'?" The Master said, "Mountain, river, world."
"What is 'the profound within the shallow'?" The Master replied, "World, mountain, river."
[The questioner] continued, "What is the profound?" The Master said, "Going to India in the morning, returning to China in the evening." (YML 550a4-7)

Type 4: 投機 *touji* Questions that take advantage of an occasion. Questions "in which the questioner shows that he still has a doubt as to his attainment and expresses his desire for confirmation."[237]

A monk asked Tianhuang, "How about when the feeling of doubt has not subsided?" Tianhuang said, "[Even] oneness, when held on to, is not the real thing."
(RTYM 人天眼目 T48[2006]307c14-15)

[Someone] asked [Yunmen], "If a man who has penetrated to the profound hidden bottom would come, how would you help him?" The Master replied, "Two *gongan* 公案[238] are taken care of by one indictment." (YML 551c28-29)

Type 5: 偏僻 *pianpi* One-sided questions. A partial or one-sided understanding is presented to the teacher as or with a question.

A monk asked Bajiao, "The whole world is an eyeball. I'm asking for your guidance." Bajiao said, "A poor chap came upon a feast." (RTYM 人天眼目 T48[2006]307c16-17)

[Someone] asked, "How about when 'in one gulp everything is swallowed'?" Master [Yunmen] said, "I am in your belly." The monk asked, "Why are you, Master, in my belly?" Master [Yunmen] said, "Come on, give me my words back!" (YML 549a29-b2)

[Someone] asked [Yunmen], "How about when watching my own body there is no self, and watching outside there is none either?" The Master said, "What happens when you catch a fever?" (YML 550a17-18)

Type 6: 心行 *xinxing* Questions about one's practice of heart-mind. The teacher is asked for advice about matters of religious practice.

A monk asked Xinghua, "I can not yet distinguish black from white and ask for your fangbian." Hua hit him as he spoke. (RTYM 人天眼目 T48(2006)307c18-19)

[Someone] asked [Yunmen], "When life-and-death has come, how am I to get rid of it?" The Master said, "Where is it?" (YML 547c4-5)

[Someone] asked [Yunmen], "When the whole assembly gathers, what matter ought it to discuss?" The Master said, "What follows is long. We'll postpone it till tomorrow!" (YML 548a11-12)

Type 7: 探拔 *tanba* Questions that seek to probe [into the Master's attainment]. The student asks in order to test the depth of a master's understanding. This question type is also known as "examining the host".[239]

[Someone] asked Fengxue, "Why does someone who does not understand not doubt?" Fengxue said, "When the sacred tortoise crawls overland, how can it avoid leaving tracks in the mud?" (RTYM 人天眼目 T48(2006)307c20-21)

[Someone] asked [Yunmen], "What about the roar of the clay ox on the snow peak?" The Master replied, "Mountains and rivers are running."
[The questioner] went on, "And how about the neighing of Yunmen's wooden horse?" The Master said, "Heaven and earth are black." (YML 546b20-22)

[Someone] asked [Yunmen], "Why does Samantabhadra ride an elephant and Manjusri a lion?" The Master said, "I have neither an elephant nor a lion. Riding on the Buddha Hall, I leave by the triple [temple] gate." (YML 551b20-22)

Type 8: 不會 *buhui* Questions out of ignorance. One asks because one does not understand; simple request of instruction without specific topic.

A monk asked Xuansha, "I have just entered the monastery and ask you for your guidance." Xuansha said, "Do you hear the sound of the valley stream?" The monk affirmed. Xuansha said, "Enter from there." (RTYM 人天眼目 T48[2006]307c22-24)

[Someone] asked [Yunmen], "Since I have come to your Dharma seat, Master, I have not understood [anything]. Please give me your instruction!" The Master said, "Is it okay if I lop off your head?" (YML 551c10-11)

[Someone] asked [Yunmen], "I request your instruction, Master." The Master said, "A B C D E F."[240] [The questioner] said, "I don't understand." The Master continued, "G H I J K L." (YML 552b5-7)

Type 9: 擔 *qingdan* Questions that pick up. A topic is taken up by someone who has his own view of Chan; this is then criticized or made fun of.

[Someone] asked an old master, " 'No need at all to bring out worldly wisdom and discriminating intelligence' -- return the words to me!" The master immediately hit him. (RTYM 人天眼目 T48[2006]308a1-2)

[Someone] asked [Yunmen], "Leaving aside the 'transcending of Vairocana': may I ask you, Master, to leave me a little emptiness?" The Master said, "I'm holding your throat in a tight grip. What do you say?" (YML 548a4-6)

Type 10: 置 *zhi* Questions that place [a quote]. Questions in which words or conversations of old masters are cited.

Someone asked Yunmen, "What about 'when you look straight yet don't see any boundaries'?" Yunmen said, "Look!" (RTYM 人天眼目 T48[2006]308a2-3)

[Someone] asked [Yunmen], "What about 'the host in the guest'? The Master said, "Straddle this question!" [The questioner] asked on, "And what about 'the host in the host'?" The Master replied, "Fold your hands!" [the questioner] continued, "What is the distance between guest and host?" The Master said, "Like eyeball and eye." [The questioner] said, "What in the world are you talking about?" The Master said, "Three times nine is twenty seven." (YML 551c7-10)

Type 11: 故 *gu* Questions that take up [sayings from Buddhist scriptures] . A passage from sutras or commentaries is used in the question.

Someone asked Shoushan, "All sentient beings have the Buddha nature. Why don't they know it?" Shoushan said, "[They] know." (RTYM 人天眼目 T48[2006]308a5-6)

[Someone] asked [Yunmen], "How about [the Heart Sutra's saying] 'Form is nothing other than emptiness'?" The Master said, "This stick hits your nose." (YML 549c10-11)

[Someone] asked [Yunmen], "The teaching I received from you includes the word 'purity of all-embracing wisdom.'[241] How about the time [when this is present]?" The Master spit at him. (YML 546c23-24)

Type 12: 借 *jie* Questions that borrow. Questions which make use of metaphors and examples and refer to facts. Also called "questions that use facts".[242]

Someone asked Fengxue, "The great sea harbors a pearl. How can I get it?" Fengxue said, "When Wangxiang arrives the light shines bright; where Lilou walks, the waves flood the sky." (RTYM 人天眼目 T48[2006]308a7-8)

[Someone] asked [Yunmen], "What is the sword (so sharp that it cuts apart) a hair [blown over the blade]?" The Master said, "Dry bone." He added, "Bone with flesh." (YML 546a27-28)

[Someone] asked [Yunmen], "How about the pearl in your pocket?" The Master said, "Can you tell?" (YML 550c20-21)

Type 13: 實 *shi* Questions based on immediate facts of observation

[Someone] asked Sansheng, "Oh, I see that you are a monk. What is the Buddha and what is his teaching?" Sansheng said, "This is the Buddha and the Dharma. Do you know them?" (RTYM 人天眼目 T48[2006]308a9-10)

[Someone] asked [Yunmen], "I am an excellent archer. I entreat you, Master, to point out the target." The Master said, "You're on the way to answer your question!" (YML 548c26-27)

Type 14: 假 *jia* Questions containing a hypothetical case.

[Someone] asked Qingshan, "If this is the one in the shrine, what is the Buddha?" Qingshan said, "This is the one in the shrine." (RTYM 人天眼目 T48[2006]308a11-12)

[Someone] asked [Yunmen], "How about when I'd clear away everything in one sweep?" The Master said, "What would you do about me?" [The questioner] replied, "That's up to you!" The Master exclaimed, "Windbag!" (YML 551a7-9)

Type 15: 審 *shen* Ascertaining questions. A problem "embodying a real doubt"[243] regarding some teaching is brought forth as a question.

[Someone] asked an ancestral teacher, "All separate things are fundamentally existent. What is nonexistent?" The Patriarch said, "Your question is quite clear. Why bother to ask further of me?" (RTYM 人天眼目 T48[2006]308a13-14)

[Someone] asked [Yunmen], "Which of the three bodies expounds the Buddhist teaching?" The Master said, "The essential."[244] (YML 550b14)

[Someone] asked [Yunmen], "How about 'applying [enlightenment] on the road'? The Master said, "Six times nine is sixty three." [The questioner] went on, "And how about 'conventional truth pervades everywhere'?" The Master replied, "Jiangxi and Henan [provinces], Korea, the sea of Bohai." (YML 549c18-20)

Type 16: 徵 *zheng* Questions with aggressive intent. Questions which imply a criticism or challenge.

Someone asked Muzhou, "What did the patriarch [Bodhidharma] come from the West [to China] for?" Muzhou said, "You tell me what for [he came]!" The monk did not reply, and Muzhou hit him. (RTYM 人天眼目 T48[2006]308a15-16)

[Someone] asked [Yunmen], "What is the meaning of [Bodhidharma's] coming from the West?" The Master said, "The mountains, the rivers, the world." The monk insisted, "Is there again some thing which goes beyond this?" The Master said, "There is." [The questioner] continued, "What is this thing beyond?" The Master said, "Old Shakyamuni stayed in India, and the Bodhisattva Manjusri in China." (YML 551c22-25)

[Someone] asked [Yunmen], "I request you, Master, to present the essence of the [Chan] school." The Master said, "In the South, there's [Master] Xuefeng, in the North, there's Zhaozhou." (YML 550b16-17)

Type 17: 明 *ming* Clarified questions. A question is clarified by con-

trast with or by exclusion of other possible meaning(s).

> A non-beleiver asked the Buddha, "I do not ask about the speakable nor about the unspeakable." The Buddha remained silent for a long time. The non-beleiver said, "The World-honored One's great kindness and great compassion have opened up my clouds of illusion and let me gain entry." (RTYM 人天眼目 T48(2006)308a17-18)

> [Someone] asked [Yunmen], "The myriad objects return to the one. [Now] I don't ask about the one, [but]: What are the myriad objects?" The Master said, "You came in here to bandy words and to cheat me!" (YML 547c18-19)

> [Someone] asked [Yunmen], "I don't ask about the scriptural doctrine. What is the central matter of your [Chan] school?" The Master replied, "Since there is one who came to ask, quickly bow thrice in reverence!" (YML 548c21-22)

<u>Type 18</u>: 默 *mo* <u>Questions that are not expressed in words</u>.

> A non-beleiver came to the Buddha and stood there silently. The Buddha said, "Quite a load, outsider!" The non-beleiver said, "World Honored One, your mercy and compassion have allowed me to enter." (RTYM 人天眼目 T48(2006)308a19-20)

2. <u>Major themes of students' questions in the *Records of Yunmen*</u>

The themes of students' questions in the YML are quite similar to those in some other Chan records of the 10th and 11th centuries, for instance the records of Yunmen's master Xuefeng Yicun 雪峰義存, of his co-disciple Xuansha Shibei 玄沙師備, or of the great Zhaozhou Congshen 趙州從諗. The thematic analysis of question content in the YML yielded some major themes which will be listed below together with some typical examples. It goes without saying that most of these themes are intimately connected; one can rightly assert that all questions address one of the Four Noble Truths of Buddhism, i.e. 1) suffering, 2) its origin, 3) its cessation, and 4) the way to overcome suffering. The following list of themes will provide no more than a superficial impression of some of the forms in which the students expressed their concern -- and an opportunity to translate a fair number of questions that were posed to Master Yunmen. All examples are cited from the YML; it is to be noted that questions by students are

with few exceptions found in the first chapter of this text.

- Questions about Buddhist teaching, its essence, the Buddha

"What is the eye of the correct [Buddhist] teaching?";[245] "What is the meaning of the [Buddhist scriptural] teachings?";[246] "What is the place where all Buddhas show themselves?";[247] "What is the body of Shakyamuni?",[248] etc.

- Questions about religious practice, overcoming suffering

"What is a spiritual adept's practice?";[249] "What is the patchrobed monk's essential point?";[250] "What is the practice of the Great Vehicle?";[251] "What is the one road to breakthrough?";[252] "How can I stay untroubled by the various objects during all hours of the day?";[253] "What is perfect concentration (samâdhi)?";[254] "How am I to get rid of life-and-death once it has come?",[255] etc.

- Questions about oneself and one's present situation

"What is my self?";[256] "What is my very own affair?";[257] "What is the place to turn myself around?";[258] "How about when the six senses are not pacified?";[259] "How about when all possibilities are gone?";[260] "How does one heal the Buddha-patriarch-illness?",[261] etc.

- Questions about teaching

"If a man comes who has penetrated through to the profound sublime bottom, how do you teach him?";[262] "People from the whole world are coming; how do you receive them?";[263] "For whom is it that you're expounding the teachings?";[264] "The thousand kinds of expedient means [used in teaching] lead to and originate from a source. I wonder what the central matter of this source is.",[265] etc.

- Questions about the specific teaching of Yunmen

"What is the one song of Yunmen?";[266] "What is the style of Yunmen's house?";[267] "What is your one phrase to teach people?;[268] "What is Yunmen's one road?";[269] "What is Yunmen's sword?";[270] "What is your Chan?",[271] etc.

- <u>Questions concerning the verbal expression of awakening</u>

"Ordinarily, to have words and phrases is to be mistaken. How about not being mistaken?";[272] "What is a statement that transcends the Buddha and goes beyond the patriarchs?";[273]" What is a phrase that is transmitted separately outside the doctrinal teachings?;[274] "What is a single phrase outside the three vehicles of [Buddhist] doctrine?";[275] "What is the one phrase?";[276] "What is the phrase that penetrates the Dharma Body?";[277] "What is the single word that says it all?",[278] etc.

- <u>Questions about breaking through / going beyond</u>

"What is the occasion of breaking in and breaking out?";[279] "How about when one breaks through the wall and unveils the light?";[280] "How about when the dark room obtains brightness?";[281] "How about when one clears off everything in one sweep?";[282] "How about when one attains the Way at the appearance of the morning star?";[283] "What is 'going beyond'?";[284] "What is the single road beyond [duality]?",[285] etc.

- <u>Questions about enlightened man, his situation, and his activities</u>

"What is the form of a great man?";[286] "What did the old worthies attain that brought them high esteem?";[287] "How about the pearl in the robe pocket?";[288] "What is the true eye of the patchrobed monk?";[289] "How about when 'omniscience prevails and there is no hindrance'?;"[290] "How about applying [enlightenment] on the road?",[291] etc.

- <u>Questions about Chan and the Way</u>

"What is the original school?";[292] "What is the central matter of the [Chan] school?";[293] "What is Chan?";[294] "Master, please show me the significance of the Sixth Patriarch!";[295] "What is the central intention of the Sixth Patriarch?";[296] "What is the meaning of Bodhidharma's coming from the West?";[297] "What is the Way?",[298] etc.

- <u>Questions about well-known Chan / Buddhist themes</u>

"What is the purity of omniscient wisdom?";[299] "What is the pure

Dharma Body?";[300] "Was Vimalakirti's silence equal to speech?";[301] "What is the meaning of 'intercourse of heavenly and earthly beings'?";[302] "Why does Samantabhadra ride an elephant and Manjusri a lion?";[303] "How about when Kashyapa entered the state of concentration?"[304] "I wonder what phrase Kashyapa heard when he listened in person to the meeting on Vulture Peak?"[305] "How about when the conflagration at the end of the eon engulfs everything?",[306] etc.

As mentioned above, the ultimate concern of all of these questions can be said to be suffering and its origin, its cessation and the way to bring it about.

D. THE CENTRAL CONCERN

When young Yunmen knocked at Master Muzhou's gate and was asked why he had come, Yunmen expressed his central concern with the words "The matter of my self is not clarified".[307] In the YML, several monks are mentioned who formulate their problem in an identical[308] or similar manner: "What is my self?"[309] The Master also addresses this in the following anecdote:

> Once [Master Yunmen] said, "What's wrong with someone who is in the dark about himself?" He answered on behalf [of the silent monks], "A great man ought not to be this way."
> (YML 564c17-18)

It is exactly this concern which is addressed by Chan Buddhism; in the often quoted verses on the essence of Chan that became famous during the Song periods 宋代 not long after Yunmen's death, the aim of Chan is characterized as "directly pointing to man's heart-mind, letting him see [his own true] nature and [thus] attaining Buddhahood."[310] This description implies that ordinary man does not see his nature, i.e. that man does not truly know himself. "A great man ought not to *be* this way" also means that the problem to be addressed is not simply one of knowing but one of being: man is not his true self and thus does not know himself.

Not knowing oneself is thus a symptom of an illness which affects all human beings; in the Master's instructions, answers, pieces of advice, etc., but also in questions to and by the Master, we find descriptions or indications of a many other symptoms of this dis-ease: anxiety, attachment, restlessness, suffering, evasion, etc. Their common denominator is duality; this -- and of course its overcoming -- is the raison d'être of Buddhism.[311] The ground of suffering is that a subject is facing objects and is attached both to itself and objects:

> [Though] in the Dharma there are no individual things, they deludedly get attached to themselves.
> (ZDG 永嘉證道歌 T48[2014]457b9)

Yunmen described this problem in the following way:

> "When the light has not broken through,[312] there are two kinds of disease: the first is

when nothing is clarified[311] and there are objects facing you. The second is when, having been able to pierce through to the emptiness of all separate entities (dharmas), it is as if that were in a hidden way some object. This, too, happens when the light has not broken through." (YML 558a20-22)[312]

The 'I' which is not just a subject but also an object for itself[313] can neither know itself nor external objects fully.

[Master Yunmen] cited Panshan's[314] words: "When the light [of the knowing subject] is not one that confronts objects[315] and the objects are not existing things either, when both the [subject's] light and the object are forgotten, what further thing is there?"
Master [Yunmen] said: "If the whole world is the [subject's] light, what do you take to be your 'self'? If you'd manage to know the [subject's] light, you'd be unable to grasp any objects. What shitty [subject's] light and objects you've got! [Since] neither the [subject's] light nor any object can be grasped, what further thing could there be?" (YML 555c15-18)

The unenlightened person who does not know his or her self is, in the words of Yunmen's co-disciple Xuansha, like "a fellow who sits in the rice basket and starves to death, is up to his head in the water yet dies of thirst."[316] In Chan literature, the image of radiant light is often used for man's true self.[317] Getting on the teacher's chair in order to instruct his students in the Dharma Hall, Yunmen once simply said the following words before leaving the hall: "Every person naturally[318] has a radiant light.[319] When you look at it, you don't see it and it's dark and obscure."[320] Another time, he taught:

"'Each and every person has the radiant light. When you look at it, you don't see it and it's dark and obscure.' What is the radiant light?"
On behalf [of the silent audience] he said, "The kitchen pantry, the main gate." He added, "A good thing isn't as good as nothing." (YML 563b22-24)

Yunmen uses such expressions to bring home the nature of man's dualistic predicament:

[Master Yunmen] cited Xuefeng's words: "The whole world is you. I always thought that there are further beings apart from that."
Master [Yunmen] said: "Haven't you read that the Surangama sutra[321] says, "Sentient beings are perverted;[322] they delude themselves and chase after things. If they can change into things, they are identical to the Buddha."[323] (YML 558b15-17)

The Master asked a monk, "Are you reading the Diamond Sutra?" The monk replied, "Yes." The

> Master quoted, "All objects (dharmas) are no-objects; just this is called 'all objects'."[324] Then he held up his fan and said, "You call this a fan. [Though] this word is mentioned,[325] where is [it]? What use is it to be overwhelmed by delusive thoughts from morning till night?" (YML 572b27-c1)

In spite and because of its deep ignorance about itself, the deluded 'I' is attached to itself, to its own views, to high esteem by others, etc. Yunmen's concluding statement of the following conversation states the problem in a nutshell:

> The Master asked a monk who was reading a Buddhist scripture, "What's the title on the cover?" The monk held up the scripture. The Master said, "I've got that, too!" The monk said, "Since you've got it, why do you ask?" The Master replied, "How can I help [it]?" The monk inquired, "What's the problem?" The Master said, "You don't notice the stench of your own shit!" (YML 570c2-5)

This self attachment is also the source of arrogance and pretense:

> When someone invites you monks to a donated feast you [arrogantly] say: 'I am satisfied with the food I eat, [but] what topic of conversation can [the donator] handle?' Some day you'll be facing the King [of Hell] Yama,[672] and he won't accept your glib talk. My brothers, if there is one who has attained it, he passes his days in conformity with the ordinary. If one hasn't yet attained it, one must at any price avoid to pretend. (YML 547a17-20)

> "These old shavepates everywhere! They sit on the round [teacher's] chairs[326] and meditation platforms,[327] wanting to acquire fame and profit. Asked about Buddha, they answer 'Buddha', and asked about patriarch they answer 'patriarch', and they shit and piss. [What they say] is just like [hearsay] information passed around among boondock grannies.[328] They don't know [anything, not even] good from bad! You're all exactly like these [shavepates]; you ought to have trouble consuming even water [with a good conscience]."[329] (YML 553a4-7)

Another, related attachment which Yunmen denounces in particularly harsh terms is that of students to teachers and their teaching as well as discussions and pretentious questions about them:

> If a bunch of windbags[670] gulp down other people's pus and slobber, recall heaps and loads of rubbish, and run all over the place, stretching their [big] donkey lips and horse mouths,[671] boasting: 'I can ask questions in five or ten alternative ways!': will they in eternity see [what they talk about] even in a dream, even if they ask questions from morning till evening with the answers taking them into the night? Where will they [ever] apply their strength for the benefit of others? You resemble people of this kind. (YML 547a13-17)

> The instant you see an old monk open his mouth you tend to stuff those big rocks right into

yours. You're exactly like those green flies on shit that struggle back to back to gobble it up and take it away! In groups of three and five you stick your heads together and deliberate. Shame on you, brothers! (YML 546c10-12)

What holds true for the subject in its relation to itself of course also applies to its relation to any other object: many of the Master's questions aim at exposing the inability of the ordinary 'I' to fully grasp any object. Yunmen asks for instance: "What perceptive faculty[330] is there to hinder you? What object of perception[331] is there that can be clearly grasped by you?";[332] "What is it that you call 'Buddha' and 'patriarch', and what is it that you call 'mountain', 'river', 'earth', 'sun', 'moon', and 'stars'?";[333] "What thing is there in the whole universe that is an object for you or stands in relation to you?"[334] In a longer passage, he says to the same effect:

[Master Yunmen] cited the words of Mr. Bao:[335] "Just as I myself[336] am empty, all entities (dharmas) are empty. With all thousand categories and myriad kinds [of objects], it is entirely the same."
Master [Yunmen] said: "When you stand, [I] don't see standing; when you walk, [I] don't see walking. The four great elements [which constitute the physical universe] and the five components [of living beings] cannot be grasped. Come on, where do you see the mountains and rivers and the world exist? You, just you who every day take the bowl and eat rice: what do you call 'rice'? Where is there a single grain of rice?"[337] (YML 555b14-17)

As in the following two examples, Yunmen often challenges his students with questions about objects that expose the student's central concern in poignant form:

Yunmen held up his staff and said, 'What is this? If you say it is a staff, you go to hell. If it isn't a staff, what is it?" (YML 556a18-19)

[Master Yunmen] quoted: "All sounds are the Buddha's sound; all forms are the Buddha's form."
The Master picked up the fly-whisk and said: "What is this? If you say it is a fly-whisk, you won't even understand [the exceedingly kind] Chan of a granny from a three-house hamlet." (YML 555b18-20)

The deluded 'I' is said to be attached, without being able to get hold of them, to the three realms of sensuous desire, form, and formlessness;[338] these realms include all possible objects[339] (including the

unenlightened individual's ideas and actions) after which the 'I' cannot but ceaselessly chase:[340]

> Master [Yunmen] once seized his staff, banged it down on the chair, and said, "All sounds are the Buddha's sounds, and all forms are the Buddha's forms. [But] when you hold your bowl and eat your food, you hold a 'bowl-view'; when you walk, you hold a 'walk-view'; and when you sit you have a 'sit-view'. You all act like this!"[341] And [the Master] took his staff and chased them away at once. (YML 555c24-28)
>
> -------------
>
> [A monk] asked, "What is mind?" The Master said, "Mind." The monk went on, "[I] don't understand." The Master said, "[You] don't understand."
> The monk said: "So what is it after all?" The Master replied, "In quiet places, [it is] wandering here and there." (YML 549c14-16)

Attachment to activities (including pilgrimage) and to the pleasant aspects of monastic life (such as regular free food) are also harshly criticized:

> You must without fail be cautious! Don't idle away your time bumming around in the provinces and loitering in the districts, wandering thousands of miles with your staff across your shoulders, spending a winter here and a summer there, [enjoying] the beautiful mountains and waters and doing what you want, provided with plenty of donated food and easily obtaining worldly possessions.[674] What a disgrace, what an enormous disgrace! 'Wanting to get himself one peck of rice, he ends up losing six month's provisions'. What's the use of such pilgrimages? How dare you consume the believing almsgiver's bunch of vegetables and grain of rice? (YML 547b6-11)
>
> --------------
>
> In the [Dharma] Hall, [Master Yunmen] said: "With you, the cards are on the table:[342] When I meet someone, I know him.[343] In spite of such old women's talk,[344] you don't understand. You gorge yourself every day, and after your meals you go up and down [from monk's hall to Dharma hall] -- what bowl is it that you are looking for?[345] You pack of wild foxes! What the hell are you doing in [this temple] here?" At once [the Master] chased [the monks] out with his staff. (YML 550c1-4)

Sometimes, Yunmen exposes and criticizes the monks' attachments simply by expressing their thoughts in place of them:

> Once the Master asked a monk, "How are you doing?" He answered in place of the [silent] monk, "I ate too little." (YML 562a14-15)
>
> -------------
>
> When the Master heard drum sound at a meal, he said, "Old Buddha is bawling!" There was a monk who asked, "I wonder why old Buddha is bawling." The Master said, "[If you are] this way, will you ever[346] see it even in a dream?" In place [of the dumbfounded monk] he said,

"Today's meal is very late." (YML 564b2-5)

In the following anecdote, a monk's professed central concern is contrasted with his actual self-attached preoccupations:

[Master Yunmen] related [the following story]: A monk asked Xuansha, "What is my self?" Xuansha answered, "Exactly your self!" Master [Yunmen] remarked, "Immeasurably great men get whirled around in the stream of words."
A monk asked [Yunmen], "What is my self?" The Master said, "Unexpectedly there's a man in the street who invites you monks to a donated meal. If you join the queue, you'll get to eat some food!" (YML 556c5-8)

But even when one has "been able to pierce through to the emptiness of all separate things (dharmas)",[347] that state may itself become like an object to which one is attached like a monkey to a post:

The Master asked a monk, "Do you see[348] the lantern?" The monk replied, "I can't see it anymore." The Master said, "The monkey is attached to the pillar." He replied in place [of the monk], "I'm deeply obliged to receive the profound heart of your Buddhist teaching, Master." To the first question ('do you see the lantern?') he replied on behalf [of the monk], "A good thing isn't as good as nothing." (YML 568a3-6)

In order to warn against the simple rejection of one pole of a duality while getting attached to the other one (such as 'emptiness' versus 'entities'),[349] Yunmen states several times: "One will not do, and two is not it."[350] This is one way of expressing the dilemma of dualism. In a classic but hitherto little noticed passage in the Records of Mazu, Chan master Shitou Xiqian[351] defined the essence of Chan teaching in terms of this dilemma in the following general way:

When Chan Master Yaoshan Weiyan[352] first visited Shitou, he asked: "I have a superficial knowledge of the Three [Buddhist] Vehicles' [entire] twelve divisions of teachings. Now I keep hearing of Southern [Chan's characterization as] 'directly pointing to man's heart-mind, letting him see [his own true] nature and [thus] attaining Buddhahood.'[353] This is something I really haven't yet understood, and I humbly request your compassionate instruction."
Shitou said: "This way will not do. Not this way will not do either. No way, neither this way nor not this way will do. What do you do?"[354] Yaoshan was at a loss.
(MZL 馬祖語録 ZZ119: 408c14-17)

The importance of this passage can hardly be overestimated; the quotation in Yaoshan's question defines the central concern of Chan Bud-

dhism in a concise manner, and Shitou's answer is the basic Chan challenge which both exposes the human dilemma in a masterly way and points out a way to overcome it. A modern conversation between the founder of Temple University's Religion Department, Bernard Phillips, and H.S. Hisamatsu 久松真一[355] makes the same point and may serve to elucidate the pedagogical intention of Shitou's challenge:

> Phillips: "If you follow any way, you will never get there."
> Hisamatsu: "That is correct."
> Phillips: "If you don't follow any way, you will never get there."
> Hisamatsu: "That's right."
> Phillips: "So one faces a dilemma."
> Hisamatsu: "Let that dilemma be your way!"[356]

Yunmen exposes the same dilemma in a more concise manner than Shitou:

> When a monk stood waiting, the Master said: "I'm neither asking for words nor for no words. What do you say?" The monk was dumbfounded. (YML 572b20-21)

The person in this dilemma is suffering, and this suffering drives it to seek some way of overcoming its problematic state. Both Master and monks describe the torments of the unenlightened in various ways: "In the heart-mind of the 'I' there is all-encompassing, utter darkness";[357] his "agony is profound";[358] he cannot pinpoint what his problem is and what he is lacking[359] nor does he know what he is looking for.[360] He knows no answer to the Master's constant question: "What is the matter?"[361] and is not even able to tell what the purpose of his stay at the monastery is.[362] He is ignorant of the essence of Buddhist teaching[363] and full of doubt about Chan.[364] Unsure about the way to overcome his problematic state[365] and the goal of this way,[366] he exhausts all possibilities[367] and still does not come any further. Never at ease[368] and full of unrest,[369] he seeks security in holding on to pet schemes,[370] in learning expressions,[371] and in asking learned questions.[372] In the course of seeking to settle the problem of life-and-death,[373] he gets entangled in all sorts of activity:

> Again, there's a bunch [of people] who in their vulgar manner stick the heads together, manage to quote some saying of the ancients, have their intellect memorize and their

delusive thoughts evaluate it, and say: 'I've understood the Buddhist teaching!' They busy themselves with nothing but discussions and pass the time following their whim. In turn, they come to feel that this is not what they want; [they travel] to thousands of places over myriads of miles and abandon their parents as well as their teachers. What frantic urge[1019] is it that drives the clamorous[1020] crowd that behaves this way to go on pilgrimage?" (YML 548b17-22)

[People who] go on such pilgrimages, though styled 'mendicant monks',[1026] just squander the alms of the faithful.[1027] What a pity! What a pity! When asked, they turn out to be completely ignorant;[1028] they just busy themselves with passing their days at their own whim.[1029] If there are two or three who, by frantically learning and informing themselves widely, manage to absorb some current sayings,[1030] they look everywhere for similar words and get approved of[1031] as masters. (YML 548c9-12)

Though "the Chan teaching keeps banging away at the thousand differences and myriad distinctions",[374] the deluded heart-mind[375] is caught up in these dualistic distinctions in one wink of an eye.[376] When caught in such distinctions,[377] one cannot understand expressions of non-duality and is tormented by doubts.

The prisoner of duality seeks to overcome his sorry state in some way or other, and in his search he turns to the Chan master, expecting him to indicate a method to uproot the entire dualistic structure and to break through to a new mode of being that is utterly free of dualism, attachment, and unease.

E. OVERCOMING SUFFERING

1. NO WAY WILL DO

Shitou's classic description of the dilemma which typifies human suffering is, as mentioned above, also an indication of the Chan way to overcome this dilemma.

> Shitou said: "This way will not do. Not this way will not do either. No way, neither this way nor not this way will do. What do you do?" (MZL 馬祖語録 ZZ119:408c16-17)

The dilemma becomes manifest in a variety of forms, but it always is a fundamental and existential question which each student himself <u>is</u> rather than some question he just has.[378] Yunmen has the following to say about the latter type of question:

> If a bunch of windbags[379] gulp down other people's pus and slobber, recall heaps and loads of rubbish, and run all over the place, stretching their [big] donkey lips and horse mouths,[380] boasting: 'I can ask questions in five or ten alternative ways!': will they in eternity see [what they talk about] even in a dream, even if they ask questions from morning till evening with the answers taking them into the night? Where will they [ever] apply their strength for the benefit of others? You resemble people of this kind. (YML 547a13-17)

In contrast, the question which is existential in the proper sense of the word concerns every person as his or her "very own matter". It cannot be faced and answered by anyone else.

> This matter does not allow anyone to substitute for you; it is nothing but the very own mission of each person. If the old masters appear in the world, it is just to act as witness for you. (YML 547a25-27)

The basic dilemma, which in the following passage is labeled 'affliction' and 'offense', concerns every person equally. Master Yunmen does not cease to encourage and challenge his students to face it:

> [Master Yunmen took his seat] in the [Dharma] Hall, and when the assembly had gathered and was quiet, he said, "It's a severe affliction;[381] examine it[382] most thoroughly!"
> In place [of the monks] he said, "[For this,] you don't employ anyone else."
> [The Master] asked a monk, "In the whole world, whose offense is the most serious?"
> In place of [the silent monk] he said, "[They/you] come out even."[383] (YML 562a5-7)

A Chan master immediately sees through everybody; Yunmen thus says at

the beginning of a short talk:[384] "With you, the cards are on the table:[385] When I meet someone, I know him."[386] Some of the Master's favorite Chan anecdotes illustrate the same theme:

> The instant Deshan[387] saw a monk enter the gate, he drew his stick and drove him away. Muzhou,[388] seeing a monk come in through the gate, said: '[Though your] case [of criminal offense is perfectly manifest,[389] I release you of the thirty blows [you deserve]."
> (YML 547a10-12)

The offense is committed by all unawakened persons in that they each are an "I"; this is perfectly clear. Yunmen can be even rougher with his students than Deshan:

> In the Hall for a formal talk, [Master Yunmen] said:
> "Today I shall, for the benefit of everybody, bring up a case [from the Chan tradition]."
> The assembly listened attentively. After a long silence, a monk stepped forth and bowed. When he was about to ask a question, Master [Yunmen] went after him with his staff, crying: "You resemble those exterminators of Buddhism,[390] those teachers receiving donated food on the meditation platform.[391] What conversation would you be worthy of, you noisemaker?!"[392] With his staff, [Master Yunmen] chased him out of the hall at once. (YML 548a8-11)

> Now is there anyone to ask about the essence of Chan?[1097] Let me reply with one turn [of phrase][1098] and [then] go wherever I like!"[1099] Just when some monk was about to ask, the Master hit him with his staff full on the mouth. Then he left his seat. (YML 552c5-8)

Reliance on any person, any thing, any way, or any method is harshly criticized by the Master. For instance, anything learnt on the meditation platform is called "secondary"[393] and rejected outright:

> The Master said: "This [kind of answer] is what you can learn on the meditation platform. There's no need for [people] who, when something is, say 'it is', and when something isn't, say 'it isn't.'"
> (YML 551a17-18)

Similarly, Yunmen warns his students of (or reproaches them for) reliance on the study of texts and commentaries,[394] on pilgrimage,[395] on teachers and their teachings,[396] on words of wisdom,[397] on discussions,[398] on intellectual understanding,[399] etc. The following is just one typical example:

> You must neither fall for the tricks of others nor accept their directives. The instant you see an old monk open his mouth, you tend to stuff those big stones right into yours. You're

exactly like those green flies on shit that struggle back to back to gobble it up and take it away! In groups of three and five you stick your heads together and deliberate. Shame on you, brothers! [Though] the old masters' whole lifetime is used up for you, you are not helped. So they leave a few words to communicate the entrance.[935] While being aware of this sort of thing, you must put it aside and make some effort for yourself, and you'll certainly become familiar with it. Hurry up! Hurry up! Time does not wait for man, and breathing out is no guarantee for breathing in [again]! Do you have some spare body and mind to fritter away? You must absolutely pay attention. Take care!" (YML 546c10-17)

This passage shows that Yunmen does not advocate any specific method; he simply advises his students to put aside anything coming from outside, to "make an effort" by themselves, and to "pay attention". However, just the absence of any possible way may turn out to be a way.

2. NO-WAY AS WAY

In the description of the human dilemma that was quoted at the beginning of this section, Master Shitou does not simply state the problem ("No way, neither this way nor not this way will do"), but he adds the question and challenge: "What do you do?" It is characteristic of Yunmen's teaching that no recipe to salvation is offered other than that very salvation or self-realization itself; as long as there is a means to bridge a gap, there is no immediacy. This certainly is one meaning of the famous term *dun* 頓 which served to characterize Southern Chan. The Master neither advocates meditation nor study of sutras or any other method. On the contrary, Chan masters usually take great care to cut off all possible avenues and to bring the student face to face with his dilemma. The pointer to case 3 of the *Blue Cliff Record* is a case in point:

A device, an object, a word, a phrase: the intent is that you have a place to enter. [Nevertheless,] this is gouging a wound in healthy flesh, and it can become a nest or a den. The Great Function appears without abiding by fixed principles; the intent is that you realize that there is something beyond [duality]. It covers sky and earth, yet it cannot be grasped.
This way will do, and not this way will do, too: this is too narrow. This way will not do, and not this way will not do either: this is too unapproachable and dangerous. Without treading these two paths, what is right? (BYL 碧巖録 case 3, T48[2003]142c4-9)

It is therefore not surprising that Shitou's "No way, neither this way

nor not this way will do. What do you do?" is offered as a characterization of the Chan movement as a whole. Referring to the Lankavatara Sutra, the great Chan master Mazu Daoyi 馬祖道一 characterizes Bodhidharma's Chan in a very similar fashion as "taking the heart-mind of which the Buddha spoke as foundation and no-way as way of teaching."[400] Yunmen says to the same effect:

> [Someone] asked [Yunmen], "Though I exert myself to the utmost all the time, I cannot find any way in. Please, Master, show me some way in!" The Master said, "Just in this occasion [of searching yet not being able to find a way in] there is a way." (YML 550b17-19)

This advice is in effect the same as the one given by Hisamatsu to Bernard Phillips, namely, "Let that dilemma be your way."[401]

As a consequence, Yunmen insists on questions rather than answers. He tries to deepen and focus the student's awareness of and preoccupation with his existential plight in various ways. Instead of giving his students answers to hold on to, he bombards them with hundreds of questions.[402] Instead of simply accepting the students' inability to answer, he exposes what the students *are* thinking but do not say, or sometimes what they would or could say if they were awakened. Instead of pointing out specific ways to overcome suffering, he asks his students whether they lack anything (545b18-19, 546c8) and what they intend to do about their plight:

> How should you go about applying yourselves to the above-mentioned matter [of the source of all Buddhist teaching]? Did you so far attain it by talking in [this Dharma Hall] here about 'perfect' and 'sudden'? Did you get it [by being] here or there? You had better not misunderstand! You must not hear me talk this way and then choose and evaluate by turning toward 'not perfect' and 'not sudden'. (YML 545a23-25)

Instead of telling his students that they ought to realize this or that, Yunmen asks them:

> If even a worldly man said, 'Should I hear about the Way in the morning, I will die content in the evening',[675] then what about us monks? What is it that we ought to realize? You must make a great effort! Take care of yourself! (YML 547b15-17)

In this way, Yunmen forces his students to face themselves and thus realize their 'no-way' situation existentially.

[Someone] asked [Master Yunmen], "The holy ones of the whole universe[403] [have] a single way to nirvana.[404] What is the single way to nirvana?" The Master said, "I can't tell." [The questioner] went on, "Master, why can't you tell?" The Master replied, "If you, just you, present the problem, I will tell!" (YML 552a25-27)

This conversation is similar to the legendary transmission story of Bodhidharma and the second patriarch Shenguang Huike 神光慧可.[405] After having stood up to his hip in the snow and cut off his arm to show his determination to come to grips with his problem, Huike is finally allowed to tell Bodhidharma about his concern:[406]

"Please, Master, pacify my heart-mind!" Bodhidharma replied, "Present me your heart-mind, and I will pacify it for you!" [Huike] went on, "I have searched for my heart-mind, but I could not find it." Master [Bodhidharma] said, "How could it be your very own heart-mind if you could search for it? And how could I after all pacify it for you?" Then Bodhidharma said to Huike, "I have once and for all pacified the heart-mind for you. Do you now see it?" At these words, Huike was greatly awakened. (CC 祖堂集 1.73,6-9)[407]

Is Bodhidharma in this version of the story saying that there is no way, no means other the total im-mediacy of self-realization? Be this as it may, Bodhidharma's challenge to Huike to bring forth his very own heart-mind has a parallel in many of Yunmen's questions and demands, for example:

[Someone] asked [Yunmen], "When life-and-death has come, how am I to get rid of it?" The Master said, "Where is it?" (YML 547c4-5)

As to the 'escape from the three realms' [of sensuous desire, form, and formlessness] which you ask about: Come on, get hold of these three realms! (YML 548b10)

If there is [even the smallest thing such as] a needletip that forms an obstacle or constriction for you, come seize it for me! (YML 552b27-28)

Yunmen's favorite question, "What is the matter?", pursues the same goal: to help the student become aware of, face, and come to grips with his own problem.[408]

What is the matter right now? Try settling this, face to the assembly! (YML 545a27-b1)

> If you in actuality have not yet attained entry,[101] then for a time go into yourself and investigate thoroughly on your own: What, besides wearing a robe, eating, moving bowels and urinating, is the matter? (YML 548b15-17)

Yunmen furnishes questions instead of answers; using numerous methods, he constantly drives his students to find their own question and to hold on to it, to inquire about their core problem and to try to get hold of it. In other words, he urges his disciples to occupy themselves with their 'very own matter'.

> The Master once said, "Wherever you are, you like to answer. Now is there some phrase that you're unable to penetrate?" Instead [of the listeners, Yunmen] said, "Come on! (YML 563b3-4)

> [Someone] asked [Yunmen], "What is the patchrobed monk's very own matter?" The Master said, "In the South, there's [Master] Xuefeng; in the North, there's [Master] Zhaozhou." [The questioner] continued, "Please, Master, don't dodge [the issue]!" The Master said, "You must not lose the question!" The student said, "Yes." The Master hit him. (YML 552b20-22)

> [Someone] asked [Master Yunmen], "What is a successor of the patriarchal school?" The Master said, "Good question!"[6] (YML 550c21-22)

Exchanges such as the following one may sound rather cryptic if the reader does not keep in mind that Yunmen's answers often simply confirm the quality of a question and push the student to pursue it thoroughly by himself:

> [Someone] asked [Master Yunmen], "What is Chan?" The Master replied, "That's it!" [The questioner] went on, "What is the WAY?" The Master said, "Okay!" (YML 546c27-28)

While the Master's answers in the following exchange can be understood as simply referring to the grammatical form of the student's utterances, one can also take them as one more statement about the importance of the student's questioning and doubt, and even as a concise exposition of the Master's teaching method:

> [Someone] asked [Master Yunmen], "Since antiquity, the old worthies have transmitted mind by mind. Today I ask you, Master: What methods do you adopt?" The Master said, "[When] there's a question, there's an answer." [The questioner] went on, "If so, you've not cleared away methods." The Master replied, "Without asking there's no answer." (YML 545b8-10)

3. YOU MUST DO IT YOURSELF

When Yunmen encourages his students to face their existential question ("Just you, each and every one of you, must make the effort!"[410]), he insists that everybody is able to overcome suffering. Every person is "a full-fledged fellow" who has "got his share."[411] The following conversation makes the same point:

> [Someone] asked [Master Yunmen], "What is the WAY (*dao* 道)?" The Master said, "Go!" [The questioner] went on, "I don't understand. Please, Master, tell me!" [Yunmen] said, "Monk, your passport is in order. Why should I check it once more?" (YML 552c24-26)

By quoting the saying "what enters by the gate is not the [family] treasure",[412] Yunmen points to the fact that for overcoming the kind of suffering which concerns a person's core, one cannot rely on anybody or anything. Every person must strive for himself.

> Now what should you do? Every one of you must strive for himself to obtain [a better] rebirth. (YML 552a6-7)

Facing the question which the unawakened person is to itself and finding the answer to this question is what Chan is all about:

> His Imperial Majesty asked, "What is Chan?" The master replied, "Your Imperial Majesty has the question, your servant the monk has the answer." Then the emperor went on asking, "How do you respond?" The Master said, "I request your Majesty to reflect upon the words your servant has just said." (S959,112.16)[413]

If the only way advocated by Yunmen is to face and dig without any compromise into one's central "no-way" dilemma, i.e., if one ought to "thoroughly investigate the ground under one's own feet",[414] one will only hindered by reliance on other persons or things. The student should hold on to nothing except his own question, his doubt, his inability to understand:

> [Someone] asked [Master Yunmen], "What is the monk's practice?" The Master replied, "[The monk's] '[I] cannot understand'." [The questioner] carried on, "Why is there that '[I] cannot understand'?" The Master said, "Just hold on to the '[I] cannot understand'!" (YML 545c10-11)[415]

> [Yunmen] related that Changqing[416] had asked a scholar, "The Buddhist teachings say that sentient beings use [it] daily yet do not know [it]. The Confucian texts also say that one uses [it] daily yet does not know [it]. What is it that one does not know?" The scholar said, "One does not know the Great Way." The Master said, "Exactly, one does not know!"
> (YML 561a3-5)

Yunmen denounces any sort of reliance, be it on teachers, their words, scriptures, or anything else.

> Don't rely on your master's words, words that resemble his, or rules! Wherever you go, you show what's inside of you. [So far,] you wrongly took this to be self-understanding. Don't get me wrong! What's the matter right now? Try settling this, face to the assembly!
> (YML 545a16-b1)

> Whether you are an innocent beginner or late learner,[1035] you must raise your spirits! Don't vainly memorize [other people's[1036] sayings -- a little bit of reality is better than a lot of illusion -- for later on you'll just deceive yourself. What is the matter?
> (YML 548c14-16)

To find out about and settle this matter is each suffering person's most pressing concern. Yunmen knows exactly that dealing with this is extremely difficult:

> Once he said, "Where's the problem? To get there is so difficult!" On behalf of the monks he said, "Find out!" (YML 565b7-8)

He keeps urging his students not to waste time and to go all out in this pursuit.

> If you have not yet found any clue but have met an undisguised helper (i.e., a master) who is [as fierce] as a dog biting boars, and [so compassionate that he] does not care about his life nor shy away from entering mud and water in order to give you guidance, and if he has something good for chewing: [then] blink your eyes and raise your eyebrows, hang your bowl bag high [on the wall], and for ten or twenty years exert yourself to the utmost! Don't worry about not bringing your effort to completion: should it happen that you do not yet achieve it in this lifetime, you will not fail to get a human body in the next one, and then it will turn out that you have saved labor with regard to this teaching. Thus you will not idly squander your whole life, and you will also not let down the patrons of Buddhism, your teachers, and your parents. (YML 547b1-6)

They should not expect the teacher's efforts to do the job for them:

> If in reality you haven't yet attained it, then don't expect the [Master's] allotment of expedient means to you to do the job. My brothers, you who all in the same way wear out your straw sandals on pilgrimages and abandon teachers and parents -- you absolutely must fix

your eyeballs directly on this! (YML 547a27-b1)

Though everybody must make his own effort, a teacher can still be of some help:[417]

[Though] the old masters' whole lifetime is used up for you, you are not helped. So they leave a few words to communicate the entrance.[996] While being aware of this sort of thing, you must put it aside and make some effort for yourself, and you'll certainly be in close connection with it. Hurry up! Hurry up! Time does not wait for man, and breathing out is no guarantee for breathing in [again]! Do you have some spare body and mind to fritter away? You must absolutely pay attention. Take care! (YML 546c12-17)

4. YOU MUST *BE* THE SOLUTION

If one cannot overcome suffering unless one gets to the bottom of "one's very own matter" through one's own doubt-driven[418] intensive investigation and constant inquiry, the unquestioning acceptance of any teaching, be it from Buddhist scriptures and commentaries or from the mouth of one's teacher, can only be a severe hindrance. Thus Yunmen constantly warns his students, sometimes in quite vulgar terms to make this perfectly clear, of simply accepting teachings:

Anyway, what do all of you lack? Who of you full-fledged fellows[991] hasn't got his share? Though you may accept [this] for yourself, you're still out of luck.[994] You must neither fall for the tricks of others nor accept their directives. (YML 546c8-10)

In a formal discourse [Master Yunmen] said: "If, in bringing up a case[976] I cause you to accept[977] my [words] instantly, I am already dropping shit on top of your heads.[978]
(YML 546b28-29)

During [your pilgrimages] you cheat the master[1102] in your own house. Do you see what I mean? When you manage to find a little slime behind my ass, you lick it off, take it to be your own self, and say: 'I understand Chan, I understand the Way!' Even if you manage to read the whole Buddhist canon -- so what?! (YML 553a16-18)

Accepting some teaching is but one more bond, one more attachment; but overcoming suffering means exactly breaking loose of all bonds, letting go (see section I of this chapter). From this perspective, even an advanced understanding must be given up:

Instructing the assembly, Master [Yunmen] said: "The twenty eight Indian and six Chinese patriarchs as well as the empire's teachers are all on the tip of this staff. Even though

you may be able to understand this and distinguish it with extraordinary clarity, you're only at the halfway stage. If you don't let go, you're nothing but wild fox spirits!"
(YML 554a1-3)

For the same reason, the study and discussion of interpretations and the memorization of sayings are criticized by the Master:

If you want to make progress and seek understanding by looking for words and chasing after phrases, and if you set up a broad array of questions and inquiries by means of a thousand differences and myriad distinctions, you'll [just[961]] get tired and gain a glib tongue while you deviate further and further from the Way. What rest could you find [in this pursuit?] (YML 545c20-24)

If there are some who, by frantically learning and informing themselves widely, manage to absorb some current sayings,[1030] they look everywhere for similar words and get approved of[1031] as masters. They lightly dismiss superior men, [thus] creating karma of misfortune. Don't say, when some day the king [of hell] Yama[1033] pins you down, that nobody warned you! Whether you are an innocent beginner or late learner,[1035] you must raise your spirits! Don't vainly memorize [other people's[1036]] sayings -- a little bit of reality is better than a lot of illusion -- for later on you'll just deceive yourself. (YML 548c11-15)

Instead of accepting some teaching, the Master exhorts his students to be extremely critical:

When at some later point you go to various places and see old masters lift a finger or hold up a fly-whisk and say 'this is Chan' and 'this is the Way', draw your staff, smash their heads, and go away! Otherwise you'll end up among the followers of [the demon king] Deva Mara[1055] and ruin our [Chan] teaching. (YML 550a23-26)

Instead of memorizing sayings and using them in vain discussions, the student ought to get rid of all learnt phrases and express what he himself realized rather than what he just understood intellectually.

At a donated meal the Master asked a monk, "All phrases that you've ever learnt in the monasteries are gotten rid of; now tell me, how does the food taste?" On behalf [of the silent monk] he said, "There's too little salt and vinegar on the vegetables."
(YML 563b25-27)

You're making pilgrimages all over the place, studying Chan[1101] and asking about the Way. Let me ask you: how about that which you could learn in all those places? Try presenting that! (YML 553a14-16)

What is accepted, studied, discussed, etc. may increase one's knowledge and intellectual understanding; but the only thing that ul-

timately counts is to realize "one's very own matter" existentially, to become oneself the solution.

> Nevertheless, these [paradoxical expressions of resolution] are still but verbal explanations of our tradition. You must in reality become like this! (YML 546a2-3)

> You make your living in a shit pit! That's why I say: You must grasp the whole universe, the world, the three vehicles' twelve divisions of teachings, all the Buddhas of the three periods, and the verbal teachings of the whole empire's masters at once right on your eyelashes! (YML 550c28-551a1)

Someone who *is* the solution does not hesitate when tested but is able to respond immediately and fully. This is very rarely the case; Yunmen as well faltered when first challenged by his teacher Muzhou:

> The Master [Yunmen Wenyan] first called on Chan master Muzhou Zong. The moment Muzhou saw Yunmen come, he shut the door. Yunmen thereupon knocked at the door, and Muzhou asked, "Who is it?" Yunmen said, "It's me." Muzhou said, "What's the matter?" Yunmen replied, "The matter or my self is not clarified, and I implore you to give me guidance." Muzhou opened the door, cast one glance, shut it, and withdrew. In this manner, Yunmen went on three consecutive days to knock at the door. On the third day, when Muzhou started to open the door, Yunmen forced his entrance. Muzhou seized him, saying, "Speak! Speak!" Yunmen hesitated. Muzhou pushed him out, saying: "Good-for-nothing!" (YFYL 遊方遺録, YML 573b5-10)

Those who have not yet become their own solution should further investigate and avoid pretending to have a realization which they in reality don't have. People who fall into that trap are fooling both themselves and others and are harshly criticized by the Master:

> "When I was on pilgrimage some time ago, there was a bunch of people who gave me explanations. They didn't have bad intentions, but one day I saw through them [and realized] that they are laughingstocks. If I won't die in the next four or five years, I'll hack off and shatter the legs of these exterminators of Buddhism one by one. Right now there are plenty of temple priests[1107] everywhere who fake it: why don't you go and join them? What dry piece of shit are you looking for in [this temple] here?" The master stepped [from his chair] down on the floor, and with his staff he hit and chased [the monks] out [of the hall] at once. (YML 553a23-28)

> You must actually get to this level of realization.[981] If you have not yet [attained it] you must not pretend [that you have].[982] Rather, you must step back, investigate underneath your feet,[983] and see what there is to it! (YML 546c1-3)

Rather than going on pilgrimage, discussing actions and sayings of the masters, pretending to understand them, etc., such students should try to find out why they engage in all these activities and face what they do not understand:

> There's a bunch [of people] who in a vulgar manner stick their heads together in order to bring up some saying of the ancients, apply themselves to memorize it, evaluate it with their deluded mind, and say: 'I've understood the Buddhist teaching!' They busy themselves with nothing but entangling discussions and pass the time following their whim. In turn, they come to feel that this is not what they want; [they travel] to thousands of places over myriads of miles and abandon their parents as well as their teachers. What frantic urge[1019] is it that drives the clamorous[1020] crowd that behaves this way to go on pilgrimage?" (YML 548b17-22)

> In a formal sermon the Master said: "My brothers, you certainly visited and questioned masters in all regions to settle [the problem] of life-and-death. Everywhere you went there must have been masters who accorded you expedient words of compassion. Now is there any phrase that you could not penetrate? Come forward and try bringing it up so that this old fellow may discuss it with all of you! Anything? Anything?" (YML 546b11-14)

F. THE CHAN TEACHER AND HIS TASK

1. THE TEACHER'S HANDICAP

A Chan master is expected to teach about Chan and the Way (*Dao*);[419] however, in attempting to do this, he encounters the difficulty which has its most famous formulation at the very beginning of the *Daodejing* 道德經:

> A *dao* that can be told of [*dao*] is not the Permanent Dao [*chang dao*].
> A name that can be named is not the Permanent Name [chang ming].[420]

Max Kaltenmark who translated the above sentences comments:[421]

> Hence the first two sentences set up an opposition, on the one hand, between the forms of Tao -- i.e. teachings, prescripts, etc. -- that can be communicated [*dao*] to others, that can be expressed in words, and the Permanent Dao (*chang dao*), i.e. the Supreme Principle that is not subject to the changes of the phenomenal world. On the other hand, these sentences oppose the names that are used for naming -- i.e. those that make beings (including spirits and gods) accessible -- to the Permanent Name, i.e. the Name that would adequately represent the transcendent eternity of the Dao.

In *Zhuangzi* 莊子 there is a story about a wheelwright which illustrates the teacher's handicap very well.[422] After the wheelwright has called the books which his lord the Duke Huan was reading "nothing but the chaff and dregs of the men of old," he has to justify himself or lose his life. The wheelwright then says:

> I look at it from the point of view of my own work. When I chisel a wheel, if the blows of the mallet are too gentle, the chisel slides and won't take hold. But if they're too hard, it bites in and won't budge. Not too gentle, not too hard -- you can get it in your hand and feel it in your mind. You can't put it into words, and yet there's a knack to it somehow. I can't teach it to my son, and he can't learn it from me. So I've gone along for seventy years and at my age I'm still chiseling wheels. When the men of old died, they took with them the things that could not be handed down. So what you are reading must be nothing but the chaff and dregs of the men of old.

At the beginning of the first formal address in his Records, Master Yunmen reflects upon the very same problem:

> In the [Dharma] Hall [for a formal instruction], the Master remained silent for a long time [and then] said: "The occasion of giving voice to the *Dao*[423] is without any doubt difficult to live up to and to elucidate. If even a perfect match in a single word is gone too far,

> how much more so is loquacicusness? What could be added to this?" (YML 545a16-17

Master Yuanwu expresses the same idea by saying, "Even the buddhas of the three periods can only know it for themselves; the successive generations of patriarchs have not been able to bring it up in its entirety."[424] The words "in its entirety" are not to be overlooked. Master Yunmen is so acutely aware of this basic handicap of the Chan teacher that he begins a great number of public instructions with some reference to it:

> Don't say that I'm deceiving you today! I simply cannot get around provoking confusion in front of you. If by chance I should be observed by a clear-sighted man,[946] what a laughing-stock I'd be! But right now this cannot be avoided. (YML 545b15-18)

> If, in bringing up a case[976] I cause you to accept[977] my [words] instantly, I am already dropping crap on top of your heads. Even [a feat of teaching such as] illuminating the whole world at once by holding up a single hair would still be inflicting a wound by cutting out [healthy] flesh.[979] (YML 546b28-c1)

Knowing that his teaching is likely to become one more avenue of evasion, one more object of attachment for his listeners, the Master sometimes prefers to say little or nothing:

> In the [Dharma] Hall [for formal instruction], [Master Yunmen] said: "I ought not to put frost on top of snow![425] Take care!" Then he left the teacher's seat. (YML 553a3)

> In the hall [for formal instruction], [Master Yunmen] was silent for a long time and then said: "Just this implicates[426] people hopelessly!" And he stepped down from his chair. (YML 549b3)

The tension between the impossibility of conveying the absolute *as such* and the need to do so for the sake of deluded beings is a recurrent theme of religious literature and religiously inspired art.[427] In Buddhism, it found its most important expression in the idea of the "two truths".[428] The so-called "absolute truth",[429] i.e. the standpoint of awakening, cannot be conveyed *as such*; this may be one reason why Chan is characterized as being "separately transmitted outside doctrinal teachings" and as "not establishing words and

letters."[430] As soon as it is expressed in some way, this expression falls into the realm of "worldly" or "conventional truth",[431] i.e. it is only relatively "true" in the world of delusion. This is why Yunmen speaks of "guilt" in this context:

One day [the Master] said, "I don't ask you about when the Buddhist teaching is gotten rid of.[432] Is there a teaching which knows worldly/conventional truth?"[433] In place [of his audience] he said, "If I say there is [such a teaching] I'll be found guilty[434] by Reverend [Yunmen]." (YML 563a19-21)

When the expression is verbal, conventional terms are borrowed to point towards or express the absolute:

[A monk] asked [Master Yungai Zhiyuan], "The Ancients said that the Dao is beyond words. But if the Dao is beyond words, who is able to establish this?" The Master said, "Borrowed words give voice to the Dao; the Dao does not verbalize itself." (CC 祖堂集 3.23,7-8)

The 'borrowed words' of conventional truth are, to use a famous Chan simile, like a finger pointing to the moon. Though for the awakened master the moon is the finger (yet moon is moon, and finger is finger),[435] the unawakened ones need the finger pointing towards the moon as guidance. But the masters are well aware that many students will mistake the finger for the moon and get attached to expedient devices[436] instead of realizing the nonduality of finger and moon for themselves. This danger is one reason why verbal expression and discussion in general and *koan* in particular are sometimes called "creepers" (*geteng* 葛藤), a word which in Chinese also means "complications". For the masters, they are no complications at all, but when used as expedient devices for the unawakened, they can be valuable signposts or additional objects of attachment which entwine and entangle.

The Master once said, "[Actions of Chan masters such as] snapping one's fingers, chuckling, raising one's eyebrows, winking one's eye, picking up the mallet, holding up the whisk, and sometimes [drawing] a circle: that's all taking a hook and fixing it on a rope. What is called "Buddha Dharma" ("Buddhist teaching") has never yet been verbally conveyed.[437] To convey it verbally is dropping shit and spraying piss. (YML 556a24-26)

One day [Master Yunmen] cited the words of a man of old, "A phrase which is completely to

the point is a stake to tether a donkey to for myriads of world-ages."[438] (YML 562a7-8)

In spite of such reservations and the danger of attachment, the Chan masters make use of expedient devices for the sake of their suffering disciples; hoping to make a big catch in triggering someone's awakening, they "take a hook and fix it on a rope". However, more often than not they do not catch what they would like to:

In the [Dharma] Hall [for formal instruction, Master Yunmen] said: "Is there anybody who is able to pose a question? Come on, ask one![439]" A monk stepped forth, bowed, and said: "I request you, Master, to examine."[440] The master replied: "I threw in a hook to catch a giant fish, but all I managed to catch is a frog."[441] (YML 551b14-15)

Yunmen is very much aware of the inadequacy of his words from the point of view of absolute truth:

When I talk this way, I call it 'talk by a granny from a three-house hamlet'.[1094] If I'd suddenly happen to come across a **real** pilgrim and he'd hear me talk like this, he couldn't be reproached if he grabbed my leg and threw me down the steps [of the teacher's platform]. (YML 552b29-c2)

Once, when the Master had finished talking,[442] he stood up, banged his staff down on his chair, and said, "With so many words[443] up to now, what place will I be banished to? Intelligent chaps will understand, but stupid ones will be completely fooled by me.[444] In place (of his listeners,) [the Master] said, "You add frost on top of snow."[445] (YML 562c11-14)

This awareness is one reason for the Master's critical appraisal of his own teaching effort:

Reverend monks! Though [I] say "what [on earth] is the matter?", it still amounts to putting a head on top of a head,[1071] adding frost on top of snow,[1072] winking an eye in the coffin, and burning moxa on a moxa burn scar. This is quite a mess![1073] (YML 552a4-6)

In the hall [for formal instruction], [Master Yunmen] said: "I cannot help giving medicine to dead horses.[446] [So] I say to you: What is it?[447] Is it east or west, north or south, being or nonbeing, seeing or hearing, going up [beyond duality] or down [in duality], so or not-so? This [sort of talk] is called 'talk by a boondock granny'.[448] How many of you [think when they hear such words[449] that they] have reached this realm?[450] If you're in accordance with it, you're in accordance with it. If you're not, may it come about at a quiet place. Amen!"[451] Then the master left his seat. (YML 552c13-17)

Nevertheless, he and other Chan Masters compassionately try to guide

students through their words and actions; like kind grannies, they do everything to help them.

> Because of compassion, all the old masters held since olden days conversations which fell into the weeds.[1109] One knows people through their words,[1110] and one could not do this if they had held talks that were outside the weeds. And if there are such [conversations which fall into the weeds and allow knowing people through their words], there will also be words that are repeated and conversations that are held. (YML 554a4-6)

Though the compassionate efforts by the teacher necessarily descend into the realm of the "weeds" (i.e., of conventional "truth"), they are still designed to be of some help:

> Master [Yunmen] once said: "The manifold explanations about enlightened wisdom and final deliverance, about thusness and Buddha nature are all discussions that descend [into the realm of the relative].[451] Even when one picks up the mallet and raises the whisk, there are again endless explanations. As to the first ones (i.e., the discussions descending into the realm of the relative): They nevertheless amount to something. (YML 557b4-6)

The first public instruction by Master Linji also speaks about what we call here "the teacher's handicap":

> The Master took the high seat in the Dharma Hall and said: "Today, I, this mountain monk, have perforce yielded to customary etiquette and taken this seat. If I were to demonstrate the Great Matter in strict keeping with the teaching of the Patriarchal School, I simply couldn't open my mouth and there wouldn't be any place for you to find footing. But since I've been so earnestly entreated today by the Counselor, why should I conceal the essential doctrine of our School?" (LJL 臨濟錄 T47(1985)496b11-14; Sasaki tr., p. 1)

Just as no word or gesture will ever convey the fragrance of a flower, the color of a lake, or the sadness of parting as such, no explanation or expression can convey awakening *as such*. However, this does neither deny their possibility nor their value. After all, the frequent question-answer exchanges (*wenda* 問答, jap. *mondô*) of the Chan tradition consist in principle of a master's self-expression which poses a challenge to a monk to express his own realization, often followed by a test or judgment of the monk's expression. For the Master, this matter is clearly exposed,[453] and he cannot help but express it.[454] In this sense, the "teacher's handicap" is only a handicap insofar as there are unawakened ones that ought to be guided.

2. ENLIGHTENED EXPRESSION AND PARADOX

Aware of the "handicap" described above, the Chan masters express their awakened self in various ways. Indeed, their whole teaching activity can be regarded as one form of self-expression; hence some important forms of Yunmen's self-expression will be described in the next section on his teaching method. Here, some more general remarks about the motivation, aim, and forms of the teacher's self-expression are made, followed by a discussion of one particular pattern of awakened self-expression that is characteristic not only of Yunmen but also of other Chan masters: the paradox.

Chan masters have no need to be recognized as someone special, on the contrary. Hence Yunmen said: "My brothers, if there is one who has attained it, he passes his days in conformity with the crowd."[455] Humbly involved in helping others, they may be much less known than some of their pretentious followers:

> The dark valley does not speak[456] -- who appreciates it?[457] But who doesn't know the narrowminded disciples of teachers? (YML 553b22-23)

When a Chan teacher expresses himself in words or deeds, it is not for his own sake but for that of his deluded brothers and sisters:

> [Though] the old masters' whole lifetime is used up for you, you are [still] not helped. So they leave a few words to communicate the entrance. (YML 546c13-14)

There are many different kinds of "words to communicate the entrance", from sharp criticisms to kind admonitions and from anecdotes to probing questions. By adopting various means, the masters do what they can to give guidance to their students:

> If you have not yet found any clue but have met an undisguised helper (i.e., a master) who is [as fierce] as a dog biting boars, and [so compassionate that he] does not care about his life nor shy away from entering mud and water in order to give you guidance, and if he has something good for chewing: [then] blink your eyes and raise your eyebrows, hang your bowl bag high [on the wall], and for ten or twenty years exert yourself to the utmost! (YML 547b1-4)

For the students "who haven't yet found any clue", the master's expression of his awakened self often is "something good for chewing",

i.e., a Chan challenge (see section H of this chapter). By expressing their realization of non-dualism in various forms and situations, the masters challenge the students, test them, focus and direct their quest, inspire faith or doubt, expose their dualistic predicament, drive them to a greater effort, etc. The overall aim of the masters' self-expression is to provide compassionate help; typical for Chan teaching, this help usually does not take the form of teachings which one has to believe in, formulas to recite, figures to worship, etc. On the contrary, the student is faced with expressions of non-dualism which cannot simply be accepted and swallowed but are profoundly unsettling, doubt-provoking, and thus "good for chewing". The Chan records are full of such things which cannot simply be swallowed, and the fact that just such episodes and statements found their way into the famous *koan* collections and were central to the development of Chan in the Song period speaks for their importance. As will be shown in sections G and H of this chapter, Yunmen devised and applied various ways of giving his students something to chew on; one of his favorite devices was to use the self-expressions of other masters for the same purpose -- a method which was to become the dominant way of Chan teaching with the systematization of *koan* use:

> The old men have very much tried to give guidance through words.[673] For instance Xuefeng said: 'The whole great earth is nothing but you.' Jiashan said: 'Get hold of me on the tips of the various grasses, and recognize the Emperor in the bustling marketplace.' Luopu said, 'The moment a single grain of dust arises, the whole world is contained in it. A full-maned lion, all of it, is this very you.' (YML 547a21-24)

Any situation is said to be an expression of Buddhist teaching:

> Once the master said: "Of all situations, there is none that does not expose the Buddhist teaching. When one strikes the bell or beats the drum, it cannot be but IT.[458] (YML 559b5-6)

Consequently, a Chan master who is a living source of this teaching also expresses it in many ways. Yanagida[459] has pointed out that one typical feature of Chan after Mazu is that -- instead of emphasizing the importance of Buddhist scriptures and attributing all possible words and actions to the Buddha himself -- it is the living awakened

Chan master himself who speaks, and his words and actions are just as enlightened as the Buddha's.

One form of self-expression is particularly frequently met with in Chan literature: the paradox. Suzuki pointed out that "all mystics are fond of paradoxes" but remarked that the Chan paradoxes are characterized by their "concreteness and vividness of expression".[460] Yunmen is a particularly good example for this form of expression, as the *Records of Yunmen* contain many famous paradoxical statements.

> Once, Master [Yunmen] struck one blow with his staff on a pillar and said, "Do the three vehicles' twelve divisions of teaching manage to say [it]?" [The Master] answered himself, "They don't." He added, "Bah! Wild fox spirits!" A monk asked, "How about an idea of yours, for instance?" The Master said, "Mr. Zhang drinks wine, Mr. Li gets drunk." (YML 558c8-11)

The great number of examples of paradoxical statements which occur in expressions of religious truths in various ages, places, and cultures suggests that paradox is not simply used by chance. Rather, it seems to be an appropriate method for expressing an absolute truth in conventional terms. As the Greek root of the term shows, a paradox presents something which is opposed (*para*) to existing notions and belief (*doxa*), something which is seemingly alogical, absurd, or self-contradictory but is -- on closer inspection -- found to point to a higher truth. In its seeming self-contradiction or absurdity, the paradox conflicts with the basic notions of dualism; at the same time, these notions are used to point beyond dualism and express non-dualism. This accounts for the frequent use of paradoxical statements in Buddhism in general (for instance in the Vimalakirti and Diamond Scriptures) and by Chan masters in particular. Suzuki formulated the underlying logical structure of paradoxical statements as follows: "'A is at once A and not-A.' If so, I am I and yet you are I."[461] In the Records of Yunmen, we find many statements which have this structure, for instance:

> [Master Yunmen] cited [Master Chuyuan of] Shishuang's[462] words: "You must know that there is a phrase of special transmission outside the scriptural tradition." A monk asked: "What is this phrase of special transmission outside the scriptural tradition?" [Master Chuyuan of Shi]shuang replied: "A non-phrase."[463] Master [Yunmen] said: "Just a non-phrase is a phrase."[464] (YML 558a5-7)

Of course, paradox is also employed for the description of the awakened person:

> However, when someone got *it*, speaking fire cannot burn his mouth. [Though] he is discussing the matter all day long, it has never yet touched his lips and teeth, and [though speaking] he has never uttered a single word. [Though] he wears a robe all day long and eats, he never touches a single grain of rice nor does he get in contact with a single thread. (YML 545c28-546a2)

As will be shown in greater detail in the following sections of this chapter, Yunmen often uses such paradoxical expressions of nonduality in order to challenge the listeners and provoke doubt in them:

> [Master Yunmen] said, "Come, come, I will bandy words with you: Hiding itself in a mosquito net, the fish in the Eastern Sea jumps up to the thirty third heaven [on top of Mt. Sumeru]. How about that?" A monk said, "If you say it like this, Master, it's okay!" The Master said, "You numskull!" (YML 572b11-13)

Often, the Master furnishes very concrete expressions of his view that contradict ordinary experience:

> Instructing his assembly, [Master Yunmen] said, "Look, look! The Buddha Hall has entered the monk's hall!" In place of [his audience], he said, "[Mt.] Luofu[465] beats the drum, and the Shao district[466] dances." (YML 562b12-13)

> In the hall [for formal instruction, the Master] raised his staff and said, "Look, look! The great chiliocosm[467] is shaking!" Then he descended from his seat. In place [of the silent audience] he said, "Hold on!" (YML 562b14-15)

Though the Master says certain things as if they were most normal, expressions such as the following must startle any audience accustomed to ordinary logic and arithmetic:

> [Someone] asked [Master Yunmen], "How old are you, Master?" The Master replied, "Seven times nine is sixty eight." [The questioner] asked, "Why would seven times nine be sixty eight?" The Master said, "I subtracted (sic) five years for you." (YML 552a1-3)

Just the fact that such paradoxical statements are hard or even impossible to understand is important: as expressions of non-dualism

tailored by the master for his students, they fulfill an important function in Chan teaching and training which will be further discussed in the following sections of this chapter.

3. YUNMEN'S VIEW OF THE CHAN TEACHER'S ROLE

Through his presence and his activities, the Chan teacher expresses awakening. Expression of and guidance towards awakening -- which is the core and raison d'être of Buddhism -- is the common objective of Buddhist scriptures and the Chan teacher's activities.

> Though each of the vehicles of [Buddhist] teaching has its specific sphere -- the Vinaya [collection] pertains to the study of monastic discipline, the Sutra [collection] to the study of meditative concentration, and the Treatise [collection] to the study of Wisdom -- the Five Vehicles of the Tripitaka[938] and the Eight Teachings of the Five Periods[939] all have a common source, namely, the One Vehicle, perfect and sudden.[940] It is extremely difficult to realize. (YML 545a18-20)

It is the teacher's task to help the student realize that which "the three vehicles' twelve divisions of teachings[468] explain at great length and the whole empire's masters expound in every conceivable way."[469] When students "visit and question masters everywhere to settle [the problem of] life-and-death",[470] the masters accord them "expedient words of compassion".[471] Since the main objective of the teacher's guidance is each disciple's own overcoming of his problem of life-and-death, his efforts are focused on guiding the disciples towards their own breakthrough. To borrow the words of Su Xie about the Records of Yunmen:[472] it is the teacher's task to help the student "making the forging and tempering of his very own matter the beginning and end."[473] This forging and tempering has to be done by the student himself; hence the master keeps saying: "Just you, each and every one of you, must make the effort by yourself."[474] Still, by making use of various expedient means, the teacher can at least "communicate the entrance"[475] and direct each student toward his own "family treasure".[476]

> [Though] the old masters'[995] whole lifetime is used up for you, you are not helped. So they leave a few words to communicate the entrance.[996] While being aware of this sort of thing, you must put it aside and make some effort for yourself, and you'll certainly become familiar with it. (YML 546c12-15)

> [Though] they go all out in working for the benefit of beings, the old sages cannot help you;[477] what they say -- 'everything is real', and 'all things as they are are true' -- cannot be attained. [Likewise,] when I say to you: 'Right now, is anything the matter?', I have already misled you. If you in actuality have not yet got a clue,[1017] then for a time go into yourself and investigate thoroughly on your own: What, besides wearing a robe, eating, moving bowels and urinating, is the matter? (YML 548b12-17)

Yunmen's disciple Dongshan[478] describes his view of the teacher's task in the following way which met Yunmen's approval:

> Another day I'll go to a place where there are no human hearths and build myself a hut; I won't store even a single grain of rice or plant any vegetables. There I'll receive and wait upon the great sages coming and going from the ten directions; I'll pull out all the nails and pegs for them, I'll pull off their greasy caps and strip them of their stinking shirts. I'll make them all clean and free, so they can be unconcerned people."
> (BYL 碧巖錄 case 12, T48(2003)153b9-12)[479]

"Pulling out the nails and pegs" refers to the overcoming of man's dualistic cleavage and its concomitant attachments and unease. The Chan teacher wants to make his students free of dualistic distinctions: "The Chan teaching keeps banging away at the thousand differentiations and myriad distinctions."[480] Only if the student can overcome dualism with all its distinctions and differentiations can he be "clean and free" and without concern.

However, this liberation -- which is the source and goal of Buddhist teaching -- is not easily achieved because of unawakened man's fundamental attachment to himself and to various objects.

> The Master once said, "I'm not asking you for verbal teachings of our tradition. This is heaven. That is earth." Pointing to himself he said, "This is me." Pointing to the pillar he said, "That's a pillar. What is the Buddhist teaching?" On behalf [of his audience] he said, "That's very difficult, too." (YML 565c6-9)

Facing this difficulty puts man's "I" in question and is thus a most existential affair, a matter of life and death. Thus, when Nanquan asked Mazu about the essence of Buddhism, the latter replied: "It consists exactly in your letting go of your life."[481] Yunmen's instruction in the following conversation is a telling simile of the Chan master's task:

[Someone] asked [Yunmen], "Since I have come to your Dharma seat, Master, I have not understood [anything]. Please give me your instruction!" The Master said, "Is it okay if I lop off your head?" (YML 551c10-11)

In his endeavor to help the unawakened liberate themselves, the teacher sometimes has to take resort to drastic measures. Yunmen thus characterized the teacher as an "undisguised helper" who is not only so compassionately devoted to the assistance of his students that "he doesn't care about his life nor shy away from entering mud and water" but who is also fierce like "a dog who bites boars."[482] The following passages give a certain measure of such a teacher's fierceness:

If there is a master who opens a temple to explain the Buddhist teaching for the benefit of other people and takes a sharp sword to kill a hundred, a thousand, ten thousand of them: what fault would there be?" (YML 559a5-6)

If the ground on which you stand gets examined by me, and, being cornered, you get your legs broken: could I be reproached for that? (YML 552c4-5)

The Chan master's examination and cornering of the student is of utmost importance; since this activity of the teacher forms a typical and central aspect of Yunmen's teaching method, it will receive more detailed discussion in the next section of this chapter. The exposure of the student's deepest wound and the constant pressure applied on it are among the Chan master's foremost tasks. Though he knows that it hurts,[483] he must in the interest of the student constantly point to and press on man's most painful spot. Many of the teacher's questions, statements, and actions have to be seen in this light. Expedient devices like repeated questions ("What on earth is your problem? What do you lack?",[484] or "What are you, who come and go without the slightest reason, looking for in here?"[485]), provocations (for instance demanding that a monk ask a question and hitting him full on the mouth as soon as he proceeds to do just that[486]), paradoxical statements, etc. all serve this purpose. The Chan teacher's frequent demand of spontaneous expression of the student's realization -- for instance Muzhou's "Speak, speak!" when Yunmen finally managed to squeeze

through the gate[467] -- also exposes the student's fundamental problem.

A monk asked, "What is my self?" Master [Yunmen] said, "I, the old monk, enter mud and water."[488] The monk exclaimed, "I'm crushing my bones and tear my body to pieces!"[489] Master [Yunmen] shouted and said, "The water of the ocean is on your head. Quickly, speak! Quickly, speak!" The monk did not say anything. In his place, the Master said: "I know too that you, Reverend [Yunmen], fear that I'm a phoney."[490] (YML 557a24-27)

The teacher's "entering mud and water" is, according to Mujaku Dôchû,[491] a simile for teaching people by expedient words and for not resting at the pure place where the fundamental problem is overcome. The master "applies his strength for the benefit of others"[492] and does whatever he can to help his students. Guided by the principle that the medicine must correspond to the disease, he uses different methods on different occasions:

The old masters couldn't help it: when they saw you run about wildly, they spoke to you of 'supreme wisdom and nirvana' [and thus] were misleading you[1103] -- they were driving in a stake and tied you to it.[1104] Again, when they saw that you didn't understand, they said to you: 'It's not supreme wisdom and nirvana.' (YML 553a19-21)

Like other Chan masters, Yunmen knows someone the moment he meets him.[493] In his choice of means, he is free to make use of whatever method he considers efficient. Thus Yunmen can say, "In our school, there is complete freedom to kill or to give life as the occasion requires."[494] Since the master's words are carefully chosen for a particular person and occasion, he often admonishes the students to consider them carefully; when this is not done, he occasionally even asks the student to give back the words of guidance:

[Someone] asked [Master Yunmen], "How about when all is swallowed in one gulp?" The Master said, "I am in your belly." [The questioner] continued, "Why would you, Master, be in my belly?" The Master said, "Come on, return my words to me!" (YML 549a29-b2)

[Someone] asked [Yunmen], "I come after having exhausted all possibilities. Will you accept me [as student]?" The Master said, "[To have] one question is no mistake." [The questioner] carried on, "Leaving the one question apart: will you accept me or not?" The Master said, "Consider carefully what was said before!" (YML 548a2-4)

The Chan master is a sharp-eyed and sharp-tongued witness of the

student's realization: whether there is some realization or not, he never hesitates to expose what he sees.

> This matter does not allow anyone to substitute for you: it is nothing but the very own mission of each person. If the old masters appear in the world, it is just to act as witness for you. If you have found some entrance or some clue, he wouldn't hide it from you. If in reality you haven't yet attained it, then don't expect his allotment of expedient means to you to do the job. (YML 547a24-28)

As long as the student has not come to any realization, the master admonishes him, drives him on in his quest, fosters doubt in him, provokes him, encourages his effort, and challenges him.[495] On the other hand, when the student has arrived at some realization, the master usually wants to hear or see an expression of it and tests it carefully:

> "Even if a word, the very instant it is brought up, puts the thousand differences into a single rut[1004] and includes the minutest particles, it still is but an expression of expedient teaching.[1005] What then is an [accomplished] patchrobed monk supposed to do? If he discusses in [the Dharma Hall] here what the patriarchs and the Buddha meant, the Sixth Patriarch's unique way will go down with all flags flying.[1008] Well, is there anyone who can put it right?[1009] If there is, he may come forward! (YML 548b2-5)

> [Master Yunmen] asked a monk, "Where do you come from?" The monk replied, "From Chen district [in Hunan]."[496] The Master asked, "Where did you spend your summer [period of monastic practice]?" The monk: "At Xichan's." Yunmen inquired, "What teaching does he expound?" The monk opened his hands and let them dangle on both sides. The Master struck him. The monk said, "I'm speaking!" The Master opened his hands. [The monk] had no answer. The Master struck him and chased him out. In place of the monk he said, "Well, I'm off!" (YML 570a21-24)

The master does not hold back his opinion when he sees that the students are on a wrong path; in Yunmen's case, large parts of his public instructions are devoted to the criticism of wrong practice and to admonishments to avoid such practice.

> There's also a bunch [of people] who, as soon as they hear talk about rest, shut their eyes [while being] in hell,[1082] make their living in a rathole, and sit under a dark mountain where ghosts roam, thinking "this is it", and saying, "I found some way in." Do they see it even in a dream? What crime would it be to beat ten thousand [people] of this kind to death? (YML 552a15-18)

> Now what should you do? Every one of you must strive for himself to obtain [a better] rebirth.[1078] Don't futilely tramp around, simply wanting to get hold of some idle words, waiting for some master's mouth to move, then asking about Chan and Dao, transcendence and immanence, this and that, and stuffing [the words] which you noted down on big rolls of copying paper into the bags of skin [that you are].[1079] (....) You devour [these words], and when you have gobbled [them] down, you do nothing but talk in your sleep, saying "I have understood the Buddha Dharma". It's clear that by such pilgrimages you'll never ever[1080] attain rest. (YML 552a6-10; 13-15)

As mentioned above, Chan masters rarely mention specific methods of spiritual practice such as sitting meditation; instead, they provoke the students to find out themselves what they lack -- if they lack anything at all -- and what there is to realize. Hence they encourage them to stop wasting their time and to inquire with all their might:

> You must see for yourself -- there is nobody to substitute for you. Time does not wait for man. One day [you'll be about to die and] your gaze will fall on the earth. How will you manage from then on? You must not resemble a crab that, dropped into hot water, flails about its legs in a frenzy! That won't be the time for pretending and bragging. Don't carelessly trifle away your time. Once you lose your human body, you won't regain one for a myriad world ages! This is no small matter! Don't occupy yourself with [whatever happens to be] in front of your eyes. If even a worldly man said, 'Should I hear about the Way in the morning, I will die content in the evening',[675] then what about us monks? What is it that we ought to realize? You must make a great effort! Take care of yourself!" (YML 547b11-17)

This inquiry is the opposite of obedient and faithful acceptance of someone's teaching; the masters encourage their students to doubt and to adopt a very critical attitude toward any kind of teaching.

> Though you may accept [what I just said] for yourself, you're still out of luck.[994] You must neither fall for the tricks of others nor accept their directives. (YML 546c9-10)

> If you were such a[n accomplished] man you would, upon hearing me talk about a Chan master's activity somewhere, at once turn toward me, spit at me, and offend my eyes and ears. If you are not a man of such action,[664] [then] as soon as you hear someone bring up [a statement], you'll instantly be ready to accept it.[665] (YML 547a8-10)

For the same reason, the masters seek to sharpen the students' eyes for false teachers. On one hand, they do this by expressing their own viewpoint and promoting the student's understanding and realization of it; on the other hand, they sharply criticize people who act as teachers but in fact are themselves deluded:

Old masters everywhere say, "You must know that there is the single thing[497] which can neither be heard nor seen." With such words they fool children of good families. Alone inside their three-room temples, they delude themselves; not even in a dream have they ever seen the significance of [the teaching] of our original teacher's[498] school! For what purpose do they consume the alms of the faithful? On the last day of their life,[499] every one of them will have to reimburse those [almsgivers]! (YML552c18-22)

"These old shavepates everywhere! They sit on the round [teacher's] chairs[500] and meditation platforms,[501] wanting to acquire fame and profit. Asked about Buddha, they answer 'Buddha', and asked about patriarch they answer 'patriarch', and they shit and piss. [What they say] is just like information passed around among boondock grannies.[502] They don't know [anything, not even] good from bad! (YML 553a4-7)

Depending on the student and the situation, an awakened teacher's presence and self-expression can thus have many different functions and various effects on the student -- promoting faith and doubt, encouraging the student's efforts, discourage reliance on others, exposing his existential dilemma, pointing out wrong practices, etc. -- but the teacher's effort always addresses the student's central concern. It is the principal task of the teacher to help each person realize *the one thing* which matters:

In reality, there is not the slightest thing which could cause you to understand or doubt.[984] It goes without saying that you, each and every one of you, has the one thing;[985] its great function manifests itself without costing you the slightest effort. You don't differ from the patriarchs and buddhas![503] (YML 546c3-6)

G. YUNMEN'S TEACHING METHOD

1. INTRODUCTION

In one of the first publications on Zen in the West, Nukariya Kaiten described three important elements of Zen: practice, doctrine, and "Zen Activity". Of these three, he regarded the last as the most distinctive: "The third is the Zen Activity, or the mode of expression of Zen in action, which is entirely absent in any other faith."[504] Though Nukariya certainly went too far in this assertion, it is nevertheless true that Chan/Zen has a "peculiar mode of expressing profound religious insight".[505] When speaking of "Zen Activity", Nukariya thought only of non-verbal expressions such as lifting the fly-whisk or shouting. However, it is appropriate to regard speech as another form of activity; thus, to find out about a particular master's character and distinctive ways of teaching (i.e., his "house style" *jiafeng* 家風), one ought to examine both the verbal and non-verbal expressions of his religious insight. Such "Zen Activity" in a broader sense usually took place in a monastic setting of interaction between master and disciples. This interaction had an obvious purpose, namely, the awakening of the disciples. A discussion of a Zen master's teaching method will thus at the same time provide a view of his characteristic modes of "Zen Activity", i.e., of the ways in which he expresses his religious insight.

2. PREVIOUS CHARACTERIZATIONS OF YUNMEN AND HIS 'HOUSE STYLE'

a) Views of the authors of the Blue Cliff Record 碧巖録

The *Blue Cliff Record*, published in 1128, includes relatively early judgments about Yunmen's teaching. Unlike most other early sources, it does not only present the Master's biography and quote his instructions and dialogues. Rather, its authors Xuedou Chongxian 雪竇重顯 (980-1052; collector of the cases and author of the poems) and Yuanwu Keqin 圜悟克勤 (1063-1135; author of comments to cases and poems) express their opinion about various Chan teachers and their teaching. Of course, one must look at these two masters' opinions with an eye on their pedagogical motives. Furthermore, an investigation of

their position in the contemporary historical and doctrinal situation of Chan would be needed for a better assessment of the *Blue Cliff Record*'s poems and comments. Xuedou was a master in the fourth generation of the Yunmen school and exerted considerable influence on the development of Chan literature, particularly *koan* collections. Yuanwu also played a crucial role in the development of *koan* usage: he was the teacher of China's most important promoter of *koan* practice, Dahui Zonggao 大慧宗杲 (1089-1163), and he certainly played an important role in the evolution (or even revolution) of Chan teaching and practice which took place in Yunmen's wake.[506] Although our present discussion does not take such important historical and doctrinal issues into consideration, it should nevertheless provide a first impression of how two Chan masters who lived not long after Yunmen -- they were born 16 and 99 years respectively after Yunmen's death -- regarded Yunmen's teaching.

No other Chan master is the protagonist in so many cases of the *Blue Cliff Record* as Yunmen. His sayings form the subject of fourteen cases[507] out of 100, and his words appear in four more cases.[508] Additionally, there are quite a number of anecdotes involving Yunmen[509] and quotes of Yunmen's words[510] in Yuanwu's commentaries as well as a number of references to Yunmen and his influence on or connection with other masters.[511] Even in famous *koan* collections that have no direct connection with Yunmen's line of successors, Yunmen is the predominant figure.[512]

Master Yunmen is mentioned and cited so frequently by the authors of the *Blue Cliff Records* because they esteemed him so highly. There are numerous passages which praise him and his teaching methods. Yuanwu portrayed him in the following manner:

> Yunmen was not the same as other people. At times he held still and stood like a wall ten thousand fathom high, with no place for you to moor. At times he opened up the single pathway for you, dying with you and getting born with you."
>
> BYL 碧巖錄 case 39, T48[2003]177b21-23.

There are many more descriptions in this text of Yunmen's exceptional ability as a teacher. This ability was, as Yuanwu points out in the

next passage, due to Yunmen's having thoroughly broken through duality:

> If [Yunmen] were not a man who has broken through with his whole capacity and attained great freedom, how could he die with you and be born with you? Why [can he do this]? Because he is free from the many [dualistic] leaking points of gain and loss, of 'is' and 'is not'.
> BYL 碧巖録 case 15, T48(2003)155c3-5.

This freedom is both the source and the goal of his activity; it is the aim of Chan teaching to free people of the restrictions of dualistic attachment. Such attachment is symbolized by "nails" and "pegs". Yuanwu says about Yunmen:

> In Yunmen's usual instruction of people, he generally used the methods of Muzhou; he just was hard to approach. He had the hammer and tongs to pull out nails and wrench out pegs. Xuedou said of him: "I like the newly established devices of Shao Yang (= Yunmen); all his life, he pulled out nails and wrenched out pegs for people.
> BYL 碧巖録 case 6, T48(2003)146a25-28

In this passage, Yuanwu notes the similarity of Yunmen's teaching methods to those of Yunmen's teacher Muzhou. The essential method of Muzhou is in turn described as follows: "Muzhou employed devices that turned like lightning; he simply was difficult to get hold of."[513] However, in repeatedly quoting Xuedou's remark,[514] he also emphasizes the innovative quality of Yunmen's teaching activity. At another place, Yuanwu says that "if Yunmen established his own "house style", this was necessary for the people's sake."[515] In his translation of this passage, Gundert inserts in square brackets: "And what was necessary, in the opinion of Yuanwu, consisted exactly in leading them beyond differentiation, beyond everything separate and particular."[516] Though the *Blue Cliff Records* do not include a list of such innovative devices, Yuanwu gives us a number of clues:

> Yunmen usually liked to teach three-word Chan: "Watch!" "Examine!" "Aha!" He also taught one-word Chan: A monk asked, "When one kills father and mother, one repents before the Buddha. But if one kills Buddhas and patriarchs, where does one repent? Yunmen said, "Exposed." Again [someone] asked, "What is the treasury of the eye of the true teaching?" Yunmen said, "Universal." It just doesn't allow for any hesitation. Even in most ordinary circumstances he would swear at people, and when he uttered a phrase, it was like an iron spike.
> BYL 碧巖録 case 6, T48(2003)146a17-21

Yuanwu compares such words also to "hammerheads with no hole",[517] to "an overhanging cliff",[518] etc. Common to many such characterizations of Yunmen's words is the impossibility of approaching or getting hold of them:

> Xuedou cannot praise [Yunmen] enough. Yunmen's words are independent and free, unique and lofty, prior to light and after annihilation. They are like an overhanging cliff ten thousand fathoms high. Then, too, they are like a million man battle line; there is no place for you to get in. BYL 碧巖録 case 14, T48[2003]154c27-155a1[519]

Teaching devices such as 'three-word Chan' or 'one-word Chan' are essentially means to provoke doubt and to focus and promote the student's own inquiry. Thus Yuanwu remarks:

> Whether [Yunmen] lets go or gathers in: he is naturally extraordinary. It's as if he were cutting nails and shearing through iron. He makes people founder who interpret meanings to figure him out. BYL 碧巖録 case 14, T48[2003]154c11-12

This statement is made in connection with the discussion of the third of the so-called "three sentences of Yunmen".[520] These sentences do not appear in the body of the *Records of Yunmen*, but a disciple of Yunmen[521] wrote three laudatory poems on them which are appended to the YML's last chapter (576b19-29). However, they seem to have played a considerable role in the interpretation of Yunmen's teaching and teaching method. Yuanwu describes them as follows:

> As usual for Yunmen, in one sentence three sentences had to be included; they are called "the sentence that contains heaven and earth", "the sentence that follows the waves", and "the sentence that cuts off the myriad streams". BYL 碧巖録 case 14, T48[2003]154c3 10[522]

The interpretation of these sentences is difficult.[523] It could well be that they show expression of the absolute from three sides: the first sentence speaks of the teacher's standpoint of nonduality where a single word or action expresses the absolute; the second sentence shows the teacher adapting his expression to the needs and capacities of his audience; and the third sentence portrays the effect of such expression on the side of the audience: all streams of speculation and feelings are radically cut off. Yuanwu's statement that Yunmen "makes people who interpret meanings to figure him out founder"[524] would thus

apply to the third sentence. Be this as it may, the authors of the *Blue Cliff Records* repeatedly use descriptions of Yunmen's words which can be employed to illustrate these three functions of verbal expression. For the first one might cite:

> A monk asked Yunmen, "What is talk that goes beyond Buddhas and patriarchs?" Yunmen said, "Sesame bun." Do you feel your hairs standing on end with chill?
> BYL 碧巖録 case 77, T48[2003]204b13-14

For the second:

> Yunmen's answers have often provoked people's intellectual interpretations. So in every phrase of Yunmen, three phrases must be included. He does not turn his back on your questions: responding to the time, adapting to the season, with one word, one phrase, one dot, one line, he indeed has a place to show himself. BYL 碧巖録 case 47, T48[2003]183b11-14

For the third:

> Sometimes [Yunmen] held still and stood like a wall ten miles high, with no place for you to draw near. BYL 碧巖録 case 39, T48[2003]177b21-22[525]

> "In his words, [Yunmen] unstoppably seizes and cuts off the essential bridge and doesn't let ordinary or saintly through. You must understand how Yunmen raises one and illuminates three, raises three and illuminates one." BYL 碧巖録 case 27, T48[2003]167c19-20[526]

Whether these remarks by Yuanwu are taken in connection with the 'three sentences' or not, they illustrate Yuanwu's view of Yunmen and his teaching method. Naturally, as a principal promoter of *koan* practice, he must have felt much admiration and a close kinship with Yunmen who "has shattered affective discernment, intellectual ideas, gain and loss, 'is' and 'is not' all at once for you"[527] and produced sayings that both provoked interpretation[528] and at the same time blocked off any such attempt.[529] Expressions of such power are the ideal stuff for *koan* practice since they have the potential to provoke, direct, and focus doubt. Yuanwu hence praises Yunmen:

> [Yunmen] holds the world fast without the slightest leak; he cuts off the myriad flows without keeping a drop. Open your mouth and you're wrong; hesitate in thought and you miss.
> BYL 碧巖録 case 86, T48[2003]211b10-11[530]

> The field of his vision had been bright and clear, his mentality and perspective swift. All his instructions, alternative remarks, and words spoken on behalf of others were direct,

> solitary, and steep.
> BYL 碧巖録 case 83, T48[2003]209a4-5[531]

Though this is not clearly stated in this text, such teaching methods as 'alternative remarks' and 'words spoken on behalf of others' were probably among Yunmen's "newly established devices" of which Xuedou spoke. Yuanwu also mentions Yunmen's characteristic use of the staff:

> The moment [Yunmen] raises his staff, one sees his unconfined marvelous activity. (...) Every time Yunmen turned to his staff, he produced the great function of his whole capacity and helped people in ways that are leaping with life.
> BYL 碧巖録 case 60, T48[2003]192b27-c2[532]

This is *grosso modo* what the authors of the *Blue Cliff Records* tell us directly and specifically about Yunmen and his teaching methods. However, numerous more general observations and comments about Chan teaching contained in this book will prove helpful in our subsequent analysis of Yunmen's teaching method -- an analysis which will be based not just on a few *koan* but on material from the *whole Records of Yunmen*. To conclude, here is one last passage about Yunmen from the *Blue Cliff Records*:

> Yunmen has the ability to handle snakes, and he doesn't run afoul of the sharp point. He strikes home in light, and he strikes home in darkness too. As he helps people it's always like doing a sword dance; sometimes he flies onto people's eyebrows and eyelashes, sometimes he flies three thousand miles away and snatches people's heads. His throwing down his staff and making a gesture of fright -- isn't this giving play to his spirit? Doesn't he lose his body and life too? Expert teaching masters never go to a word or phrase to make a living.
> BYL 碧巖録 case 22, T48[2003]163b24-c1[533]

b) <u>Views of modern authors</u>

The views presented below are not an exhaustive review of everything written about Yunmen in modern times. Rather, this is a selection of some distinctive or influential views of the Master. Though the importance of founding father Yunmen and his "school" -- one of the so-called "five houses" (*wujia* 五家) of Chan -- is recognized, surprisingly few authors have hitherto attempted to characterize the Master and his teaching in ways that go beyond the comments of *koan* collections. The difficulties involved in reading the original text and the scarcity of translated materials are the most

obvious reasons for this phenomenon; apart from a few parts of the *Records of Yunmen* that appeared in *koan* collections and Chan compendia, hardly any translated materials are available. Thus not even Japanese authors -- who are certainly not known for their reluctance to produce secondary literature of this kind -- wrote much about this Master. Most original observations about the master were hence made by authors who translated some of Yunmen's exchanges or instructions. Other authors often did little more than rehash the opinions of *koan* collection compilers/commentators and translators.

D.T. Suzuki, who called Yunmen "one of the greatest masters of China",[534] wrote an interesting essay on the "Practical Methods of Zen Instruction"[535] in which Yunmen is mentioned several times. His sayings are used to illustrate the teaching methods characterized as 'denial of opposites' and 'exclamatory utterance'. The first consists in a challenge to escape the "dilemma of life" as expressed in the so-called "four propositions (1. 'It is A'; 2. 'It is not-A'; 3. 'It is both A and not-A'; and 4. 'It is neither A nor not-A')";[536] the second consists of a simple shout and has its most noted adepts in Yunmen and Linji.

> Yunmen, one of the greatest masters towards the end of the Tang dynasty, exclaimed, "Guan!" *Guan* literally means the gate on a frontier pass where travelers and their baggage are inspected. In this case, however, the term does not mean anything of the sort; it is simply "Guan!", an exclamatory utterance which does not allow any analytical or intellectual interpretation.[537]

In another essay by Suzuki, Yunmen is said to be the foremost adept of monosyllabic answers which by virtue of their vagueness are "a most powerful weapon in the hand of the master."[538]

> He is far from wanting to be obscure and misleading, but a well chosen monosyllable grows when it falls from his lips into a most pregnant word loaded with the whole system of Zen. Yunmen is regarded as the foremost adept in this direction.[539]

Furthermore, Yunmen is mentioned by Suzuki as a user of truisms such as "nine times nine are eighty one" and silence.[540]

R.H. Blyth devotes three chapters to Yunmen about whom he says,

> If we judge of the worth of a Zen master by the number of anecdotes told of him, for this

reason also Ummon (Yunmen) 雲門 will top the list, with nearly two hundred in *Zenmon Kōan Taisei*.[541]

These chapters illustrate both the difficulties the translator of Yunmen faces and the hazards of interpreting Yunmen on the basis of some *koan* while ignoring the coherent discourses contained in the *Records of Yunmen*. Apart from short descriptions of well-known features of Yunmen's teaching method (for instance of his "one-syllable Zen"[542]) and statements which apply to other masters as well (such as "his words have not a dictionary meaning, but point to the absolute, the timeless and placeless"[543]), Blyth mentions just a few particularities of Yunmen's teaching method that are noteworthy: Yunmen quite often "says the opposite, or rather the obverse of what he said before",[544] puts emphasis on the monk's being troubled by a question,[545] often answers in an "enigmatic and laconic way"[546], shows disrespect for the other party's question by telling an obvious lie,[547] and deals with pretense and hypocrisy with a (physical or verbal) smack, though he was "not a very pugilistic teacher".[548] Yunmen is described as "a man of great courage, who would put any statement to the test of practical experience, and any practical experience into a statement"[549], a man "mad to teach" with "a mind that in ordinary persons and in ordinary cases would be called frenzied"[550] who was "fond of talking, and not, apparently, of listening."[551] When characterizing Yunmen, Blyth draws number of daring and sometimes amusing parallels: "Christ and Socrates seem to have been similar in character [to Yunmen], and similarly unlucky with their disciples."[552] Yunmen, "like Wordsworth, does not leave us with this animism"[553] and knew, "like Dr. Johnson, that man is a social animal"[554]. But "his specialty" was "his pure nonsense, like that of Lear and Lewis Carroll"[555]. Blyth praises Yunmen most effusively as "perhaps the greatest man China produced", "a mixture of Selden, Swift, Sidney Smith, and Oscar Wilde" who "has his superstitions, it is true, Buddhist and Taoist"; but "for boldness, succinctness, profundity, universality, transcendentality, only Eckhart and Thoreau come near him."[556]

John C.H. Wu[557] is not much less enthusiastic in his praise,

but he is both more reliable in his translations and more informative in characterizing Yunmen than Blyth. He describes Yunmen as "a fast-breather" who breathes even faster than Linji. Linji's "Blitzkrieg" is terrible, but Yunmen's is even more terrible:

> Linji only kills those whom he happens to encounter. Yunmen's massacre is universal. He does away with all people even before they are born. To him the 'True Man of No Title' is already the second moon, therefore a phantom not worth the trouble of killing. Yunmen seldom if ever resorts to shouts or beatings. Like a sorcerer he kills by cursing. His tongue is inconceivably venomous, and, what makes the case worse, he is the most eloquent of the Chan masters.[558]

He is "a radical iconoclast" who seemed to have "no respect for any person" but was not more polite with himself than with others.[559] He "was interested in nothing else than the Eternal Tao". The "great paradox" about him is "that, on the one hand, he had an extraordinary gift of eloquence, while on the other hand he had a phobia for the word, as if every word were an intruder into the sacred ground of the inexpressible Tao."[560] His mind was keen to "an agonizing degree"; he "seemed to be sensitive to every motion of his own mind, and his self-knowledge enabled him to discern the thoughts and feelings of others."[561] Yunmen is said to have "appealed only to the highly intelligent", and "his house has been characterized by all students of Chan as steep and abrupt."[562] But Wu also points out another side of Yunmen:

> The striking thing about Yunmen is that in soaring to the transcendent sphere he shoots like a rocket straight up without making any circles like the eagle, and yet when he comes down to the earth, he wants us to veer with the wind and to follow the waves, tides, currents, eddies, swingings back and forth of the river of life.[563]

With regard to Yunmen's teaching method, Wu makes the following observations:

> Time and time again, Yunmen asked his assembly, 'Are you lacking in anything?' Time and time again, he reminded them that only one thing is essential, that all other things are of no concern to them, that in this vital matter they must rely on themselves, for no one else can take their place. All his sermons were like the signs of a dumb person trying to hint at what is in his mind.[564]

Yunmen's "one-word pass" is "merely one of his tactics in rousing the

dormant potentiality of his disciples, and should not be regarded as an essential element of his vision." Such one-word answers were "spontaneous reactions to the questions" which were both occasioned by them and "directed to the questioner, whose spiritual state and needs the master had sensed intuitively from the very question he had raised."[565] Regarding Yunmen's use of the staff, Wu writes: "As another means of his teaching, Yunmen used his staff as a pointer to "This One or the true Self, who is identical with the Absolute."[566]

In his recent history of Zen Buddhism, Dumoulin calls Yunmen "the outstanding figure of the Chan movement of his time"[567] whose house "made a remarkable contribution to Chinese culture."[568] However, in the few pages which he devotes to this "outstanding figure", Dumoulin fails to show why Yunmen deserved such acclaim and what it was that made his contribution so remarkable. Like Blyth, he interprets a number of well-known *koan* while leaving aside the abundant source material found in the instructions of the *Records of Yunmen*.

Chang Chung-Yuan put Yunmen together with his teacher Xuefeng Yicun 雪峰義存 and his disciple Dongshan Shouchu 洞山守初 under the heading "Swiftness and Steepness".[569] He characterizes Yunmen's teaching style as follows:

> The height and steepness of Yunmen's mountain give us a feeling of solitude and freedom. The swift movement of the stream keeps it pure. This swiftness and steepness are characteristic of Yunmen's style and were forceful attributes in bringing about his disciple's enlightenment. When a monk asked him, "Who is the Buddha?" his answer was, "Excrement." Yunmen was not making disparaging remarks about the great spiritual leader here. Rather, he was making a dramatic attempt to nullify all religious dogma, which is only a hindrance to the total realization of one's own Buddha nature.[570]

Of Yunmen's rich repertory of teaching methods to achieve this aim, Chang mentions only the one-word answers: "This single word pierced like a sword to the heart of reality, unobstructed by the usual dichotomy of thesis and antithesis."[571] Additionally, he points out similarities between Yunmen and Linji which suggest that "the better we understand one of these masters, the better we will understand the other."[572] Chang's explanations do not help us much in this endeavor.

Miura and Sasaki say that Yunmen "taught a highly individual

style of Zen to the hundreds of students who crowded around him" and note that he was "known for his short and clear answers to his disciples' questions. Many of these were answers of one syllable only, and came to be known as Yunmen's 'One Word Barriers'."[573] Miura and Sasaki also point out two teaching methods which are said to have originated with Yunmen, namely, *daiyu* 代語 ("offered in place of another") and *bieyu* 別語 ("offered as a different opinion"):

> In the former case a master offers a reply of his own to a mondo which had concluded with the monk engaged in the exchange unable to answer his master's final statement, thus answering 'in place of' the original monk. In the latter case, the master, not being in agreement with the final answer to a koan or mondo, offers a different answer conveying his own view. These methods of handling old koans originated with Yunmen Wenyan 雲門文偃 (Ummon Bun'en, 862/4-949), founder of the Yunmen (Ummon) School of Zen, and koans with both types of appended answers will be found scattered throughout his record, the *Yunmen guanglu*.[574]

These assertions of Miura and Sasaki will be examined below.

Though they do not mention Miura and Sasaki, the Cleary brothers build on their ideas in the following comments on Yunmen's teaching devices and their historical role:

> The practice of reciting and investigating sayings of earlier Chan masters seems to have been growing over a long period of time, but Yunmen was one of the first classical masters to make extensive use of the words of Chan ancients in guiding his own disciples. He is said to have originated the form of *daiyu*, or 'substitute sayings,' in which he answers a question posed by himself, in behalf of his audience, or else supplies an answer to a question or saying of an earlier master, substituting for a speechless monk in a story; he also originated *bieyu*, or 'alternative saying,' a reply or remark given as an alternate to another in a story, or an alternate reply to one of his self-posed self-answered questions. Other members of Xuefeng's congregation were known to have discussed ancient and contemporary Chan sayings and doings extensively; the Linji school of Chan became well known for its use of *kanhua chan*, or 'meditation contemplating sayings,' during the Song dynasty, but the overt recommendation of this practice is in early evidence in Yunmen's sayings.[575]

In general, Japanese authors concentrate on the interpretation of *koan* and do not present larger perspectives of Yunmen's teaching and its role in Chan history. Though Yunmen is usually hailed as one of the greatest Zen masters or even "one of the four figures with particular philosophical significance",[576] such statements are in general only backed up by interpretations of some well-known *koan* featuring Yunmen. Notable exceptions are D.T. Suzuki (see above) and Iriya. Iriya spent as many as four years on reading the first chapter of the

Records of Yunmen in a seminar.[577] In this seminar, it was Iriya's endeavor to read the text with philological accuracy and trying to understand it on a literal level by examining materials from the *Records of Yunmen* as well as related Chan texts. Thus, the ground was prepared for future interpretation. The philologist Iriya rarely tried to present overall interpretations of Yunmen's teaching, but one such attempt appeared in his publications: a three stage theory of Yunmen's teaching.[578] According to this theory, one can distinguish three different stages in Yunmen's teaching career: an early, a middle, and a late stage. Iriya sees a three-stage "change and deepening of Yunmen's view of the Dharma body" which was "totally overlooked in the *Blue Cliff Records* and [the source of its cases,] *Xuedou's Verse Comments*."[579] Since this theory touches on an important theme of Yunmen's teaching, it will be discussed below in section I of this chapter.

3. DISTRIBUTION AND TYPES OF YUNMEN'S QUESTIONS

No Chan master before Yunmen has used questions with such skill, and it may not even be an exaggeration to say that no other master has surpassed Yunmen in this respect ever since. In most Chan records of Yunmen's time and before, the monks pose the questions and the masters answer them. Questions by the masters were, as in the case of Yunmen's teacher Muzhou, often limited to "where are you from?", "where did you spend the summer?", and the like. Though there are some exceptions, and though one must not overlook the depth of such seemingly simple everyday questions, one is struck when reading the *Records of Yunmen* both by the number and the variety of questions which the Master poses to his students.

Master Yunmen's use of questions is an exceedingly important and characteristic feature of his teaching method. In this section, the focus will be on the presentation and illustration of some of the major types and themes of the Master's questions. The questions' aims and their role in the context of Chan teaching and practice will be discussed in later sections of this chapter. Though actual questions usually do not fit neatly into a single category and no list of this

kind can possibly be complete, the following remarks and translations may nevertheless provide an overall view of the types and distribution of Yunmen's questions.

Thanks to the editors of the *Records of Yunmen* who paid special attention to the Master's teaching methods, the distribution of different types of questions inside the YML is quite clear-cut, especially in the second and third chapters. The first chapter of the YML contains in its public instructions a number of questions which focus either on the central concern of the individual listener ("What is the matter with you?", "What are you lacking?", "What hinders you?", "Do you know your native place?", "Who hasn't got his share?"[580], etc.) or on his attempts to handle this problem ("What good is your being here?", "What are you looking for in here?",[581] etc.).

> If you in actuality have not yet attained entry, then for a time go into yourself and investigate thoroughly on your own: What, besides wearing a robe, eating, moving bowels, and urinating is the matter? (YML 548b15-17)

> How should you go about applying yourselves to the above-mentioned matter (of the source of all Buddhist teachings)? Did you so far attain it by talking in [this Dharma Hall] here about 'perfect' and 'sudden'? Did you get it [by being] here or there? (YML 545a23-24)

Some questions urge the listeners to probe and express their understanding or the lack thereof: "Do you understand?", "Is there a phrase that you could not penetrate?", "What do you say?", "Is there anyone who can put it right?"[582] Of course, some of these questions have a more or less rhetorical character, i.e., they are not primarily posed to elicit an immediate response but rather to increase the power of the Master's argument and hence of its impact on the audience.

> Is there any blood under your skin? What good is it to willfully victimize yourself[1444] everywhere? You bunch of exterminators of Buddhism! You're no more than a pack of wild foxes! What good is your being here?" (YML 552a22-24)

Most of Yunmen's questions in the first chapter are typical for Chan public instructions. Such questions are also found in public instructions by other masters, for instance those of Linji or Xuefeng.[583] However, there are also some questions of different types in this

chapter. Yunmen sometimes simply throws back a question to the one who asked it:

At the time a monk asked, "How about a statement that transcends the Buddha and goes beyond the patriarchs?" The Master said, "Sesame bun".[1010] The monk went on: "What connection does this have with [my question]? The Master said, "Exactly![1011] What connection has this?" (YML 548b5-7)

Someone asked, "What is inner and outer brightness?" Master [Yunmen] said, "In which direction are you asking?" The questioner said, "How about arriving at clarity?" The Master said, "If all of a sudden someone would ask you [this], what would you say?" (YML 546a28-b1)

Another characteristic type of question which is found in the first chapter is given in response to someone's question:

A monk asked, "How about when I see that mountain is mountain and river is river?" The Master said, "Why does the triple [temple] gate pass through [this hall] here?" [The monk] continued, "If that's so I won't think falsely." The Master said, "Give me back my words!" (YML 547c13)

[Someone] asked, "When life-and-death has come, how am I to get rid of it?" The Master said, "Where is it?" (YML 547c4-5)

[Someone] asked [Master Yunmen], "What is Chan?" The Master said, "Is it all right if we get rid of this one word?" (YML 549b10)

The two sections of the <u>second chapter</u> feature not only by far the greatest number of questions by Yunmen but also some question types that are typical for Yunmen. The first section (*Essentials from inside the [teacher's] room* 室中語要) contains many questions which refer to conversations between monks and well-known Chan masters. The connection of such questions with the *koan* method and their aim of provoking doubt will be discussed in section H of this chapter.

The Master mentioned a monk who said to Zhaozhou, "I have just joined the monastery and ask for your teaching." Zhaozhou asked: "Have you already eaten your [breakfast] gruel?" When the monk affirmed, Zhaozhou said: "Go wash your bowl!" Master [Yunmen] said: "Well, tell me: was [what Zhaozhou said] a teaching or not? If you say that it was, what is it that [Zhaozhou] told the monk? If you say that it wasn't, why did the monk in question attain awakening?" (YML 554b16-19)

[Master Yunmen] mentioned a monk who had asked Xuefeng for instruction. Xuefeng had asked him: "What is it?", and at these words the monk was greatly awakened. Master [Yunmen] said: "What was it that Xuefeng had told him?" (YML 554b20-21)

It is a common characteristic of this type of question that some words or events are related and then brought home to the listeners in an often unconventional manner. Quotes of well-known sayings from the Chan tradition are also a frequent subject of this type of question:

[Master Yunmen] quoted a saying by the Third Patriarch: "When mind does not arise, the myriad things have no fault."[584] Master [Yunmen] said: "Just in this [lies] awakening." Then he raised his staff and added: "What fault is there in the whole universe?" (YML 554c23-24)

[Master Yunmen] cited the words of the Overnight Enlightened One:[585] "The miraculous function of the six senses is empty without being empty; the perfect light of the singular [mani jewel] is form without form."[586] The Master held up his fly-whisk and said, "This is the perfect light, it is form without form. What do you call form? Come on, try picking that up with me! (YML 556a7-9)

When mentioning words from the Chan tradition, Yunmen sometimes gets no answer and adds further questions or comments:

[Master Yunmen] mentioned the [following saying] of an old [master]: "The moment one word is brought up, the world is wholly contained in it."[587] The Master said, "Well, tell me, what word is it?" He answered himself, "When in spring the birds sing, it's on the western mountain range." Then [Master Yunmen] ordered a monk to ask him. So the monk asked, "What word is it?" The Master said, "Oh!" (YML 560a27-29)

After citing an old [master][588] who spoke of 'being awakened to the Way upon hearing a sound and getting clear about one's mind upon seeing a form', [Master Yunmen] said: "How about 'being awakened to the Way upon hearing a sound and getting clear about one's mind upon seeing a form'?" Then he[589] said: "Avalokitesvara Bodhisattva takes a coin and comes to buy a sesame bun."[590] Lowering his hand, he added: "I see! It's only a dumpling!"[591] (YML 554a13-15)

A few times, Yunmen poses a question and answers it himself.

Once, Master [Yunmen] struck one blow with his staff on a pillar and said, "Have the three vehicles' twelve divisions of teaching managed to say [it]?" [The Master] answered himself, "They haven't." Again, he said, "Bah! Wild fox spirit!" (YML 558c8-10)

Passages from Buddhist scriptures are also brought home to the

audience in a striking way: lofty doctrine is put to the test in very concrete terms.

> Citing the Prajna Scripture,[592] Yunmen said, "[It's][593] due to non-duality, non-bifurcation, non-differentiation, and non-separation." He pointed to a pillar and said, "How much has this to do with the Prajna Scripture?" (YML 556a15-16)

The Master also expresses his realization without reference to tradition directly through his own words and actions. Such (often paradoxical) expressions which are also frequently followed by questions to his students are found in both parts of the YML's second chapter.

> Once, when the Master had finished drinking tea, he held up the cup and said: "All the Buddhas of the three periods have finished listening to the [Buddhist] teaching; they have completely pierced the bottom of this cup and are going away. Do you see? Do you see? If you don't understand [now], you may understand one day in many years." (YML 555c12-14)

> At a donated meal, the Master took one bite of a sesame bun and said, "I bit in Indra's nose. Indra is in agony!" Then he pointed with his staff [to the monks' feet] and said: "[Indra] is under your feet, transformed into old Shakyamuni! Do you see? Do you see? The king [of hell] Yama hears my talk, laughs out loud, and says: "This monk is quite up to it! [But] there's nothing that can be done about you -- if you're not up to it, you're all in my hand!" (YML 556b8-12)

> Addressing the assembly, Master [Yunmen] said, "Look, look! I got killed!" He gave the appearance of collapsing and said, "Do you understand?" (YML 563a1)

Though Yunmen's statements quite often do not have the grammatical form of a question, they nevertheless function as such since an answer is expected. The same can be said of some of his actions which obviously have the aim of provoking a response. This kind of 'question' is found throughout the YML's second and third chapters.

> [Master Yunmen] asked a monk, "Are you a Northerner?" The monk affirmed. The Master gave him a whack. [The monk] didn't respond. The Master said, "You ask me!" So the monk asked, "Where are you from, Reverend?" The Master gave him another whack. [The monk] didn't respond. As substitute [answer] to the first question ('Are you a Northerner?'), [Yunmen] gave him a whack. As a substitute response to the second question ('Where are you from?'), he said, "On the path of humanity and righteousness." (YML 569c22-25)

One day the Master opened his frock and said, "I'm shaking off the Dharma body." Nobody answered. The Master said, "You ask me!" So a monk asked, "What does your shaking off the Dharma body mean? The Master replied, "I know too that you're attached to it."
(YML 560a15-17)

In the second section of the second chapter (*Statements and Substitute Answers* 垂示代語), one finds again different types of questions by the Master. Provocative statements which are to be taken as questions, straightforward questions, or quotes (sometimes followed by questions about them) are brought forward by the Master. When no answer is given by the audience, the Master usually either expresses his own view or the unexpressed one of members of the audience.

One day [Master Yunmen] said, "When you discuss and cite, what is it that you realize?"[594] In place [of the monks, Master Yunmen] answered, "[That] salt is expensive and rice is cheap." (YML 561c21-22)

Once [Master Yunmen] said, "What is a phrase that does not fool people?" In place [of his listeners] he said, "Don't say that this is one that does!" (YML 562b16-17)

Quite often, Master Yunmen provokes his students by some question to express their understanding in words, but they very rarely are able to do so. Rather than leaving it at that, the Master usually provides his own answers in place of the asked students.

Once [the Master] said, "What is a word that, the very instant it is brought up, puts the thousand differences into a the same rut?[595] On behalf [of the audience] he said, "Thus I have heard."[596] He added, "You need to speak. What's difficult about that?" (YML 563c4-6)

Once he said, "Just you, all of you, have practiced and must know that there is a way in. Now is there anyone able to express it in words? Come forward and try saying it!"
On behalf [of the silent audience] he said, "One shouldn't either let the Reverend [Yunmen] down." (YML 563c13-15)

One day [the Master] said, "Emptiness is not different from form. What do you say?" In place [of the monks] he said, "The head gardener is very much needed." (YML 562b22-23)

The first and longest section of the <u>third chapter</u> (*Critical*

Examinations 勘辨) features again several characteristic types of questions. These questions usually have the aim of testing the depth of realization and the degree of understanding of the audience. Ordinary everyday questions, sayings by other masters, provocative words or actions, or quotes from Buddhist scriptures all serve this aim. Ordinary questions such as "where are you from?" or "where are you going?" were very frequently used by Yunmen's teachers Muzhou and Xuefeng.[597] In the YML such questions are not so numerous, and the Master usually adds further questions or remarks.

> He asked a monk, "Where are you coming from?" The monk said, "From tea picking." The Master asked, "Do the people pick tea or does the tea pick people?" [The monk] had no answer. In his place, [Master Yunmen] answered, "The Master (Yunmen) said it all; I cannot add anything." (YML 567c5-7)

> The Master asked a monk, "Where do you come from?" The monk replied, "I paid reverence to [the Sixth Patriarch's] stupa." The Master inquired, "What does the patriarch say?" The monk asked back, "What do you say, Master?" Master [Yunmen] said, "And I used to think that you're a clever lad!" [The monk] had no answer. [Master Yunmen] answered on the monk's behalf, "I just acted in conformity with humanity and righteousness!" (YML 567c14-17)

Usually such test questions are directed to someone who studied under Yunmen, but in the second section of the third chapter of the YML ("Record of Pilgrimages" 遊方遺録), the pilgrim monk Yunmen addresses them also to other masters. When Yunmen questioned monks in this manner, they frequently were unable to answer, and the Master answered in place of the asked person(s) or of himself:

> Master [Yunmen] asked a monk, "Are you the monastery's repairman?" The monk affirmed. The Master said, "The whole universe is this house. How about the master of the house?" [The monk] had no answer. The Master said, "Ask me, I'll tell you." The monk asked and the Master replied, "[He's] dead." On behalf [of the monk] he replied to the first question ('are you the monastery repairman?'), "How many people have you deceived?" (YML 567c7-10)

> When the Master saw a newly arrived [monk] he said, "Master Xuefeng said, '[I] have opened the road, and Bodhidharma came.' I ask you: What do you think about that [statement]? The monk replied, "Pierced the master's nose." Master Yunmen said, "The earth spirit makes an evil appearance, seizes Mt. Sumeru, gives you a whack, suddenly jumps up to the Brahma Heaven, and crushes Indra's nose. Why do you hide yourself in Japan?" The monk answered, "Master, don't deceive other people!" Master [Yunmen] said, "You've pierced my nose. So what?" The monk had no reply. The Master said, "I always knew that you're just one of those

who learn words." Then he answered [his own question] on behalf of the speechless monk: "Master [Yunmen], you're just afraid that I'm not for real!" He added: "Mumbling in Luoluo [language].[598] (YML 567b17-23)

The following example from the "Record of Pilgrimages" shows how the itinerant monk Yunmen tested another accomplished Chan master:

When Master [Yunmen] was [on pilgrimage] in the mountains, he asked Reverend Wolong,[599] "Does a man who is clear about the self see that there is a self?" [Wo]long said, "Just when one doesn't see that there is a self, one has attained clarity about the self." [Yunmen] continued asking, "Of what degree of potential is that which one manages to learn on the long [meditation] bench?" [Master Wo]long replied, "That's secondary potential." Master [Yunmen] asked, "What is primary potential?" [Wo]long said, "Tightly bound straw sandals." (YML 573c11-15)

A number of the Master's questions refer to Buddhist scriptures. Like other Chan masters, Yunmen was not always very faithful to Buddhist texts; sometimes the "quotes" from Buddhist literature are simply concise formulations of some doctrine which they contain.

[Master Yunmen] asked a monk, "What scripture are you reading?" "The Treatise of the Lamp of Wisdom." The Master asked, "Who is expounding the Dharma on the Indian Diamond Seat?" The monk replied, "You ought to know, Reverend!" The Master said, "Do you [even] see it in a dream?" No answer. The Master said in place [of the monk], "Not only me!" For the monk, he replied to the former question ("Who is expounding the Dharma on the Indian Diamond Seat?"), "It's jumping out of a dead frog." Again, he said, "And I thought that India didn't exist!" Again, he said, "Fallen." (YML 568a16-19)

[Master Yunmen] asked a monk, "What scripture are you reading?" The monk said, "The Wisdom Sutra." The Master asked: "What is 'purity'?" The monk replied, "I've finished discussing that with you, Reverend!" Master [Yunmen] said, "In the [nonexisting] year of the donkey you'll see it in a dream!" He added, "Come, come, I'll bandy some words with you: 'Hiding its body in a mosquito net, the fish in the Eastern Sea jumps to the thirty third heaven.' How about that?" The monk said, "If you say it like that, it's okay." The Master said, "Blockhead!" (YML 572b9-13)

4. TYPES OF YUNMEN'S ANSWERS

In an essay on "The Secret Message of Bodhidharma",[600] D.T. Suzuki presented various types of answers given by different masters to a single question, namely, the question about the meaning of Bodhidharma's coming to the West. Though Suzuki collected examples from many different Chan sources and masters, his typology of Chan masters' answers is so general that it can be used as a basis for the examination of the answers given by Yunmen. Suzuki found fourteen answer types and illustrated them with examples from various texts. We will not reproduce his explanations here; the sometimes slightly altered type descriptions and our illustrations from the YML should be more or less self-explanatory.

Yunmen was not only a virtuoso of questioning but also of creative responses. He not only used all the answer types mentioned by Suzuki but also additional types which were rarely used by other masters before or after him. These types (15 to 20) were added with illustrations from the YML.

Type 1: An object nearby is made use of in answering the question.

> The Master once said:[601] "True emptiness does not destroy being, and true emptiness does not differ from form." A monk asked: "How about true emptiness?" The Master answered: "Do you hear the sound of the bell?" The monk replied: "That's the sound of the bell." The Master cried: "You'll never see it even in a dream!"[602] (YML 554a21-23)

> [Someone] asked [Master Yunmen], "What is the samadhi [comprising] every particle of dust?" The Master replied, "Water in the bucket, food in the bowl." (YML 546a10-11)

> One day he said, "How can one be able to express [it] verbally and not fall into a second question?" [As no one answered] he said for [the monks], "Shoes from Hongzhou." (YML 564a9-10)

Type 2: The answer judges the question or the questioner. Many of Yunmen's answers have this function, including a good number of his substitute answers:

> [Someone] asked, "The myriad things return to the one. Now I do not ask about the one; what

are the myriad things?" Master [Yunmen] said, "You came in here to bandy words and to cheat me!" (YML 547c18-19)

[Someone] asked, "What is the style of your house, Master?" Master [Yunmen] replied, "You received ordination much too early!" (YML 551c6-7)

[Someone] asked, "What is the original school [of Buddhism]?" Master [Yunmen] said, "If you don't ask, I don't answer." (YML 546a24-25)

Type 3: The answer consists of a direct action. Though Yunmen uses his staff quite frequently to hit students and chase them out of the room, he is not as known as other masters for shouting, spitting, etc.. However, when the need arises, he does not shy away from such drastic teaching methods. Like the most accomplished warrior in the film maker Akira Kurosawa's movie "The Seven Samurai", Yunmen has the knack of seeing through a situation and to react even before the other person sets out to act.

In the Hall for a formal instruction, [Master Yunmen] said: "Today I shall, for the benefit of everybody, bring up a case [from the Chan tradition]."[603] The assembly listened attentively. After a long silence a monk stepped forth and bowed. When he was about to ask a question, Master [Yunmen] went after him with his staff, crying: "You resemble those exterminators of Buddhism,[604] those teachers receiving donated food on the meditation platform.[605] What conversation would you be worthy of, you noisemaker!"[606] Using his staff, [Master Yunmen] chased him out of the hall at once. (YML 548a8-11)

[Someone] asked, "I heard a teaching which speaks of the purity of all-encompassing wisdom. How about when [one has this]?" Master [Yunmen] spat at him. [the questioner] continued, "How about [using] some expedient means of the old masters [to teach me]?" The Master said, "Come here! I'll cut off your feet, replace your eyeballs, take the spoon and chopsticks from your bowl, and seize your nose!" [The monk] asked, "Where would there be so many such [expedient means]?" The Master said, "You windbag!" And he hit him. (YML 546c23-27)

In the hall, [Master Yunmen] said: "The Buddha attained the Way when the morning star appeared." A monk asked: "How about when one attains the Way at the appearance of the morning star?" Master [Yunmen] said: "Come closer, come closer!" The monk went closer [to the Master]. Master [Yunmen] hit him with his staff and chased him out of the [Dharma] Hall. (YML 551b7-9)

Type 4: The answer involves some gesture by the master or the monk.

When Master [Yunmen] saw a monk come, he raised his fist and made the gesture of hitting. The monk came closer and made a gesture of parrying. Yunmen gave him a whack. [The monk had] no response. [Yunmen] said in place of [the monk], "I better get out!" He added, "Two dice, the same number of dots." [Yunmen] spoke once more in place of the monk, "My demeanor attracts bad luck" and added, "Thank you for helping me again and again!" (YML 570a6-9)

Master [Yunmen] asked a monk, "Who made this sesame bread?" The monk held it up. The Master said, "This [gesture] neglects one side; it's something you've learnt on the meditation platform. Who made this sesame bread?" The monk said, "Master, You had better not mislead me!" The Master said, "You numskull!" (YML 572c12-15)

Type 5: The answer refers to things impossible in this relative world of causation. Many *koan* which found their way from the YML into collections belong to this type of (often paradoxical) answer which Yunmen used with skill.

Once, Master [Yunmen] struck one blow with his staff on a pillar and said, "Have the three vehicles' twelve divisions of teaching managed to say [it]?" [The Master] answered himself, "They haven't." Again, he said, "Bah! Wild fox spirit!" A monk asked, "How about an idea of yours, for instance?" The Master said, "Mr. Zhang drinks wine, Mr. Li gets drunk." (YML 558c8-11)

Master [Yunmen] said, "The staff goes to India and comes back to Korea." Then he hit the platform and said, "This is your nose!" (YML 557a18-20)

[Someone] asked, "What is the place where all Buddhas appear?" Master [Yunmen] said, "[Where] the East Mountain walks on the water." (YML 545c18-19)

Sometimes, such impossible things are asked of the questioner:

[Someone] asked [Master Yunmen], "How about when all possibilities are gone?" The Master said, "Bring me the Buddha Hall, and I will discuss it with you." [The questioner] asked, "What has this to do with the matter [I asked about]?" The Master cried out, "You windbag!" (YML 548c1-2)

Type 6: The answer consists of a truism. This is again an answer form which Yunmen was fond of. In the YML we find a number of examples involving numbers; Suzuki also quotes and interprets one of them to illustrate this type of answer.[607]

[Someone] asked [Master Yunmen], "From very far away [I've come] to seek refuge with you,

Master. What is your view?" The Master said, "Seven times nine is sixty three."
(YML 549b24-25)

[Someone] asked [Master Yunmen], "What are the enjoyments[608] on the way?" The Master replied, "Seven times nine is sixty three." [The questioner] asked on, "How about the pervasiveness of worldly truth?"[609] The Master said, "[The Southern Chinese regions of] Jiangxi and Henan, Korea, and the Gulf of Bohai." (YML 549c18-20)

[Someone] asked, "What is the meaning of [Bodhidharma's] coming from the West?" Master [Yunmen] replied, "Mountains, rivers, great earth." [The questioner] asked on, "Is there anything beyond this?" The Master said, "Yes, there is." [The questioner] inquired, "What is this thing beyond?" The Master said, "Old Shakyamuni stayed in India, and the bodhisattva Manjusri lives in China." (YML 551c22-25)

Type 7: Answers by silence: The "Record of Pilgrimages" contains the following story:

When Yunmen was in the assembly of the great Master Zhisheng of Lingshu, he occupied the position of head monk. At the time a monk asked Zhisheng, "What is the meaning of the Patriarch's coming from the West?" Zhisheng remained silent. Then he asked the monk, "If you'd unexpectedly have to put this on [my grave-] stele, what words could you use?" At the time there were numerous monks present but noone could provide a matching comment. Zhisheng said, "Go and ask the head monk [Yunmen] to come. When [Yunmen] came, Zhisheng told him what had happened and asked him [the same question]. Yunmen said, "No problem!" Zhisheng asked, "What words could you enter?" Yunmen replied, "A monk asked about the meaning of the Patriarch's coming from the West. [He] just said, "Teacher!" Zhisheng deeply approved of this. (YML 575a14-20)

Yunmen also held several public instructions where he just stayed silent:

In the hall for a formal sermon, [Master Yunmen] was silent for a long time and then said: "Just this [preaching of mine] implicates[610] people hopelessly!" And he stepped down from his seat. (YML 549b3)

The Master took [the teacher's seat in] the [Dharma] Hall. After a long silence he said: "Is there anybody at all who can put it right?[611] May the one who can step forward!" The assembly remained silent. The Master picked up his staff and said, "The [silence] before[612] was a small night soil pot. The one right now is a big night soil pot."[613] The Master stepped down from his seat. (YML 547c16-18)

Type 8: Answers using meaningless, rationally incomprehensible

remarks. This type resembles type 5, but here it is less the paradoxical nature of the answers than the utter incomprehensibility to the rational mind which is emphasized.

[Someone] asked [Master Yunmen], "How old are you, Master?" The Master replied, "Seven times nine is sixty eight." [The questioner] asked, "Why would seven times nine be sixty eight? The Master said, "I subtracted (sic) five years for you." (YML 552a1-3)

Once the Master said, "Ouch, ouch! In Korea they forge iron, and the planet Mars has burnt my finger!" He said in place of himself, "Not just my finger!" (YML 563c19-20)

[Someone] asked [Master Yunmen], "I request your instruction, Master!" The Master said, "ABCDEFG." [The questioner] said. "I don't understand." The Master said, "HIJKLM."[614] (YML 552b5-7)

Type 9: Answers using conventional self-evident statements.

Once the Master drew a line with his staff and said, "All the Buddhas, [numberless] as specks of dust, are entirely in [this line] here. Can you discern them all?" Instead [of his audience, Yunmen] said, "The sun rises in the east, and in the evening it sets in the west." (YML 563a28-b1)

One day Master [Yunmen] said, "When discussing and citing, what is it that you realize?" He answered in place [of the audience], "[That] salt is expensive and rice is cheap." (YML 561c21-22)

Type 10: Answers using poetical description of the surroundings.

[Master Yunmen] mentioned the following ancient saying: "The moment one word is brought up, the world is completely contained in it."[615] The Master said, "Well, tell me, what word is it?" He answered himself, "When the birds sing in springtime, they do so on the Western mountain range." Then Yunmen told a monk to ask him. So the monk asked, "What is the word [that contains the whole world]?" The Master said, "Alas!" (YML 560a27-29)

[Someone] asked [Master Yunmen], "What is the pure Dharma body?" The Master said, "A peony hedge."[616] [The questioner] continued, "How about when it is understood just like this?" The Master said, "A golden-maned lion." (YML 552c27-29)

Type 11: Giving no answer.

[Someone] asked [Yunmen], "How about 'The Triple World is but mind, and the myriad things

are but [products of] consciousness'?[617] The Master said, "Today I don't answer questions." [The questioner] insisted, "Why don't you answer questions?" The Master said, "Will you ever understand?" (YML 546a25-27)

[Someone] asked [Master Yunmen], "When the great monastic assembly gathers [from all sides] like clouds, what should it talk about?" The Master said, "The text that follows will be long. Let's postpone it till tomorrow!" (YML 548a11-12)

[Someone] asked [Yunmen], "What is the essential point of a patchrobed monk?" The Master said, "I give you one go!" [The questioner] insisted, "Please, Master, tell me!" The Master said, "That would be playing the harp for an ox!" (YML 546b3-5)

Type 12: Answers where the questioner is made to perform an act.

[A monk] asked [Master Yunmen], "For whom is it that you are teaching?" The Master said, "Come closer and ask louder!" The monk stepped forth and asked. The Master hit him. (YML 551c29-552a1)

[Someone] asked [Master Yunmen], "How about the single phrase that is separately transmitted outside the [scriptural] teachings?" The Master said, "Come on, put this question to the assembly!" (YML 545b14-15)

[Someone] asked [Master Yunmen], "I don't ask about the scriptural teachings. What is the central matter of the [Chan] school?" The Master said, "Since it is present and came to ask, bow quickly three times in reverence!" (YML 548c21-22)

Type 13: Answers that merely indicate but do not definitely settle a point. Suzuki indicates that most answers given by Zen masters belong to this type and uses it for types that "do not properly fall in with any of the other cases."[618] One would think that for instance Yunmen's one-word answers could belong to this type, but since Suzuki does not mention them here,[619] we prefer to add them as a specific answer type.

Type 14: Answers concerned with Buddhas and patriarchs.

[Someone] asked [Master Yunmen], "What is the great significance of the Buddhist teaching?" The Master said, "One Buddha, two bodhisattvas." (YML 546b20)

[Someone] asked [Master Yunmen], "What is my self?" The Master said, "One Buddha, two bodhisattvas." (YML 549b26-27)

[Someone] asked [Master Yunmen], "How about when the two worthies [Buddha and Manjusri] meet each other?" The Master said, "It's not by chance." (YML 551c12-13)

The following answer types are not mentioned in Suzuki's list but merit special attention since they are typical of Yunmen. This does not in all cases mean that they appear more frequently in the YML than previously mentioned answer types, but rather that they are rarely found in other Chan records. The fact that several of these characteristic answer types emphasize the question rather than the answer lends further weight to our observations about the importance which Yunmen attributed to questions.

Type 15: Answers that have the form of a question. Many of Yunmen's answers have the form of questions and are only recognizable as answers because they are given in response to monks' questions. Further examples for this type are found on p. 109.

[Someone] asked [Master Yunmen], "How is it when the dark room attains brightness?" The Master replied, "How far is it to Langzhou (lit. 'Brilliant province')?"[610] (YML 548c29-b1)

[Someone] asked [Master Yunmen], "What is the original source?" The Master said, "Whose donations do you receive?" (YML 549b14-15)

[Someone] asked [Yunmen], "Since I have come to your Dharma seat, Master, I did not understand [anything]. Please give me your instruction!" The Master said, "Is it okay if I lop off your head?" (YML 551c10-11)

Type 16: Answers that emphasize the question. Unlike the first of Suzuki's answer types, these answers do not judge the question or the questioner but give weight to the question by various means. These include simple repetition and returning of the question. Yunmen was an expert at making the questioner take his own question seriously.

[Someone] asked [Master Yunmen], "What is mind?" The Master said, "Mind." The questioner went on, "I don't understand." The Master said, "I don't understand." (YML 549c15)

[Someone] asked [Master Yunmen], "What is the genuine pearl in the cloth bag?" The Master said, "Can you tell?" (YML 550c20-21)

[Someone] asked [Yunmen], "I come after having exhausted all possibilities. Will you accept me [as student]?" The Master said, "A single question is no mistake."
[The questioner] went on, "Apart from the single question, will you accept me or not?" The Master said, "Watch carefully what was said before!" (YML 548a2-4)

[Someone] asked [Master Yunmen], "I definitely am on the wrong path. Please, Master, give me some instruction!" The Master said, "What are you saying?" (YML 548c16-17)

[Someone] asked [Master Yunmen], "What is the meaning of [Buddhist] teaching?" The Master said, "The answer is not yet over." [The questioner] asked, "What did your answer consist in, Master?" The Master said, "And I regarded you as a bright fellow!" (YML 548c17-18)

Type 17: Substitute answers (daiyu 代語 *).* These answers of which Yunmen is the champion (both in the sense of most skilled exponent and promoter) were already described and illustrated in section B of this chapter (Teaching Situations and Patterns, p. 45 ff.). Sometimes after citing another master or, more often, after some provocative action, statement, or question of his own, Yunmen answers in behalf of himself, (most often) the audience, or some person that figured in the initial remark or story. Though Yunmen was, contrary to scholarly opinion,[621] not the originator of this teaching method,[622] he certainly is its principal exponent and promoter. The YML features hundreds of answers of this type.

One day [the Master] said, "When you exert your whole strength, what do you say?" Instead [of the monks, Yunmen] said, "Five sesame buns and three bowls of tea!" (YML 562b20-21)

Once [the Master] said, "What is the single question which exposes it flatly?" As a substitute [for the asked monk, Yunmen] answered, "Give the monk next to me a whack!" (YML 562b21-22)

Once the Master said, "How do you say the primary phrase?[623] If you're clear about that, the Iron Ox of Shensi[624] swallows the universe." On behalf [of the audience] he said, "Thank you, Reverend, for your continual help." (YML 564c24-26)

Once the Master hit a pillar with his staff and said, "How do you go about not speaking of Chan?" He added, "[You're] misleading the children of other people's families!" There was no reply. He answered himself, "Wearing a cangue is evidence of one's crime."[625] To the first question (How do you go about not speaking of Chan?) he replied himself instead [of the audience], "How could I be surprised about other people?" (YML 566a10-12)

Type 18: Alternative answers (bieyu 別語). These are additional answers given by the Master; they follow either his own answers (most often of the substitute answer type) or those of other persons.

[Master Yunmen] mentioned [the following episode]: Jiashan was sitting when Dongshan arrived and said: "How are you doing?" Jiashan replied: "Just like this."
Master [Yunmen] said in place of Dongshan: "And how are you doing if you haven't let go?"
In place of Jiashan, [Yunmen] shouted.
Master [Yunmen] again brought up Jiashan's words 'Just like this' [and said:] "Oh I see, you're just in a frog's hole!" He added: " 'Just like this' -- that's also hard to attain." (YML 555b2-5)

One day [Master Yunmen] said, "The ancient ones faced the wall and shut the gate. But could they break through to HERE?" In place [of his audience, Yunmen] said, "What a dry piece of shit HERE is!" Again, he said, "One." (YML 561c25-27)

Once [the Master] said, "The Buddhist teaching does not apply itself to say it all.[626] What is most valuable in the world?" Instead [of his listeners, Yunmen] said: "Don't tell me this is cheap!" He added, "A dry piece of crap!" (YML 562c17-18)

Type 19: One word answers. Suzuki pointed out[627] that the monosyllabic nature of the Chinese language makes it "terse and vigorous" and that "a single word is made to convey so much meaning in it." But it is not only this quality which makes this language such an excellent medium for Chan Buddhism but also the "vagueness of sense" which could be seen as a shortcoming yet turns out to be a powerful weapon when used by Chan masters.

Zen knows how to avail itself of it (the vagueness of sense), and the very vagueness of the language becomes a most powerful weapon in the hand of the master. He is far from wanting to be obscure and misleading, but a well chosen monosyllable grows when it falls from his lips into a most pregnant word loaded with the whole system of Zen. Ummon (Yunmen) is regarded as the foremost adept in this direction.[628]

Indeed, there are dozens of examples in the YML that illustrate how

right Suzuki was. Yunmen's one-word answers invite never ending discussions and unlimited interpretations, but at the same time they "simply do not allow any attempts to explain."[629] This quality accounts for their later popularity as *koan*.

> [Someone] asked [Master Yunmen], "What is the eye of the True [Buddhist] Teaching?" The Master said, "*Pu* 普". (YML 545c8)

The attempts of translators to render this word show that even in this best of all cases, when the character in question has comparatively few possible meanings (Ricci gives only 1. Vast, great and 2. General, universal; all, everything, everywhere), Yunmen's answer unfolds its power. Suzuki renders *pu* as "Everywhere!",[630] Luk as "Universality",[631] Wu as "All-comprehensive!",[632] Cleary as "Universal",[633] and Gundert as "Common! [i.e., everybody has it though it is the most unfathomable mystery]".[634] In some cases, it is the sheer number of possible meanings of a character which may pose problems:

> [Someone] asked [Master Yunmen], "What is the one most urgent phrase?" The Master said, "*Chi* 吃" (YML 546b2-3)

In the Ricci dictionary, we find -- apart from the most probable meaning of "to eat/drink/swallow" -- many different meanings for *chi*, for example "to undergo", "to endure", "to absorb", "to take (a card in a game)", "demand (strength)", "to hide", etc. If I had to, I would probably translate Yunmen's answer as "Eat!" However, there is no indication of whether or not *chi* is an imperative here. This openness in the case of characters that usually function as verbs allows vastly different interpretations:

> [Someone] asked [Master Yunmen], "What is the Way?" The Master said, "*Qu* 去" (YML 552c24)

Luk translates *qu* as "Go",[635] and Wu most sensibly as "Go!"[636] But Chang chooses an option which is equally possible: "Go away!"[637] Which possibility is to be preferred?

Master Yunmen was famous for his one-word answers; it is prob-

able that the Master used such answers as a means of self-expression which challenges the listener's dualistic understanding. It is therefore not surprising that such one-word answers and other short answers by the Masters were later included with preference in *koan* collections such as the *Blue Cliff Records* (*Biyanlu* 碧巖録), *the Gateless Pass* (*Wumenguan* 無門關), and the *Congrong lu* 從容録.

5. CHALLENGE AND TESTING

Several possible meanings of the word "challenge" apply in describing some of the most striking qualities of Master Yunmen's teaching method: "a demanding or stimulating situation"; "a call to engage in a fight, argument or contest"; "a questioning of a statement or fact"; and "a demand for justification or explanation".[638] For the sake of his students, Yunmen constantly creates challenging situations which provoke them in many ways; by this, he calls each person with its views and beliefs into question and unsettles it profoundly. He challenges his listeners to express their realization and understanding and proceeds to judge and test them. Through all sorts of nonverbal and verbal actions and reactions, he provokes doubt and thus effectively drives his listeners on in their very own quest.

Creating challenging situations is one of the Master's foremost tasks in teaching; unlike some lecturers of Buddhist doctrine, his concern is not to explain scriptures and doctrines but to promote each student's quest for self-awakening. In pursuit of this aim he does not shy away from using all sorts of means, conventional and unconventional. Be it in public instructions or private interviews, in the refectory or out in the fields: any place and occasion is suitable for challenging the students. The Master's constant provocation of the audience is evident throughout the YML. Of course he does not provoke for the sake of provocation; rather, he focuses on the students' central concern, exposes his profound ignorance and unease, and stimulates his will and strength to break through. Though Yunmen's provocations are often as sharp, precisely aimed, and as deadly threatening as a razor blade set against one's throat, permitting no movement whatsoever, they are by no means meant to discourage the student. On the contrary, by unsettling and shocking the student, by calling his very self into question, by exposing his dilemma and his inability to extricate himself from it, and by letting him get into ever deeper doubt and despair, the Master mobilizes the student's deepest resources and directs them toward this quest. Sometimes, after provoking the student's expression of his realization and understanding, the Master judges and tests him in various ways.

In Chan Buddhism in general, challenge and testing are extremely important. Not only Yunmen but also other great Chan masters such as Zhaozhou 趙州 and Linji 臨濟 were skilled adepts of these teaching methods. It is no surprise that in his particularly significant opening public instruction which took place in the presence of the prefectural governor, Master Linji did not present a long exposition of Buddhist doctrine but only a challenge and a test. After saying that he couldn't conceal the essential doctrine of Chan after being so earnestly entreated, Linji utters only the following challenge: "Now is there any adept warrior who forthwith can array his battle-line and unfurl his banners here before me? Let him try proving himself before the assembly!"[639] When a monk accepted the challenge by asking the Master about the cardinal principle of the Buddhist teaching, Linji gave a shout. When the monk responded to this test by bowing low, the Master said: "As an opponent in argument this young reverend is rather good." The Chan records are full of such episodes. To mention just one more classic encounter from the *Records of Linji*:

> One day Linji went to Hefu. Counselor Wang the Prefectural Governor requested the Master to take the high seat. At that time Mayu came forward and asked, "The Great Compassionate One has a thousand hands and a thousand eyes. Which is the true eye?" The Master said, "The Great Compassionate One has a thousand hands and eyes. Which is the true eye? Speak, speak!" Mayu pulled the Master down off the high seat and sat on it himself. Coming up to him, the Master said: "How do you do?" Mayu hesitated. The Master, in his turn, pulled Mayu off the high seat and sat upon it himself. Mayu went out. The Master stepped down.
>
> (LJL 臨濟録 T47[1985]496c4-9)[640]

In Master Yunmen's teaching method, too, challenge and testing are of utmost importance. The *Blue Cliff Record* relates with what pertinacity he applied these teaching devices when he challenged his personal attendant Xianglin Dengyuan (香林澄遠; 908-987) incessantly during many years with one single question: "What is it?" This question was a favorite of Yunmen's teacher Xuefeng Yicun 雪峰義存 and is used as a *koan* to this day.[641]

> [Xianglin] stayed at Yunmen's side for eighteen years; time and again Yunmen would just call out to him, 'Attendant Yuan!' As soon as he responded, Yunmen would say, 'What is it?' At such times, no matter how much [Xianglin] spoke to present his understanding and gave play to his spirit, he never reached mutual accord [with Yunmen]. One day, though, he suddenly said, 'I understand.' Yunmen said, 'Why don't you say something above and beyond

this?' Xianglin stayed on for another three years.

(BYL 碧巖録 case 17, T48[2003]157a27-b2)[642]

Yunmen's challenges and tests abound in all major teaching patterns. Many public instructions begin or end with a challenge, and some of them are nothing but a challenge or test:

> In the [Dharma] Hall [for a public instruction, Yunmen] said, "Fellow monks, you ought to clearly grasp the nose of a[n accomplished] patchrobed monk. Well, what is the nose of a patchrobed monk?" Then he said, "Great Perfection of Wisdom! Today there is great communal labor." And he stepped down from his seat. (YML 551c20-22)

> In the [Dharma] Hall [for a public instruction, Yunmen] said, "Without any reason, Vasubandhu Bodhisattva is transformed into a wooden stick." Then he took his staff, drew a line on the earth, and said: "All ye Buddhas, [countless like] grains of sand: get involved in discussions in here!"[643] Then [the Master] left his seat. (YML 550b27-29)[644]

Confronted with pronouncements such as the last one which defy the rules of ordinary logic, we are probably as baffled as Yunmen's audience at the time, and that reflects the Master's intention. The Master used such expressions of nondualism with the aim of provoking and challenging the students; they thus conform to DeMartino's definition of a *koan* (see section H of this chapter). The Master's public instructions are full of various challenges. For instance, he was fond of ending public instructions with provocations and challenges that aimed at deepening the students' doubt:

> The Master suddenly seized his staff, drew a line on the ground, and said: "All is in here". He again drew a line and said, "All has gone out of here. Take care!" (YML 550b3-5)

Another public instruction ends with the following challenge:

> You carry your staff across your shoulders and say 'I practice Chan' and 'I study the Way'; so you're searching for some meaning of 'to go beyond the buddhas and transcend the patriarchs'. Here's my question to you: is there, in [all actions] during the twelve periods [of the day] -- walking, standing, sitting, lying, shitting, pissing -- [and everywhere including] the vermin's market in the privy and the lined-up mutton traded at market stalls, a sense of 'transcending buddhas and going beyond patriarchs'? Those who are able to tell me, come forward! If there's nobody [who can], don't prevent me from going [wherever I please] in east or west!" With this [Master Yunmen] left his teacher's seat. (YML 551a20-24)

In short exchanges, the Master also uses various means to have the listener(s) face his challenge. For example, when a monk asks him something, he says to him: "Pick up the Buddha Hall for me, and I will discuss this [question of yours] with you!" (548c1-2) To a question about the one phrase which has never been transmitted, he replies with "May I shock you, brother?" (549a19). Sometimes his challenge takes the form of a simple call or reprimand:

> [Master Yunmen] was in the [Dharma] Hall [for teaching]. A monk stepped forth, bowed, and said: "I request you, master, to reply." Master [Yunmen] called the assembly. All of the assembly raised their heads. The master left the teacher's seat. (YML 551b10-11)

> [Master Yunmen] was in the [Dharma] Hall [for teaching]. After a long silence a monk stepped forth and bowed. The master said: "Too late!" The monk consented: "Yes". The master said: "You lacquer bucket!"[645] (YML 551b12-13)

Saying one thing in a sentence and exactly the opposite in the next sentence is another kind of provocation:

> Once he said, "A man of old used to say: 'Sound, odor, taste, and touch: permanent perfect concentration (samadhi).'[646] [Yet] I bandy words with you." Then he held up his staff and said, "This staff here is perfect concentration. If you can perceive this staff, you're able to know all masters under heaven." He added, "If you can perceive this staff, you don't even in a dream see the tiniest bit of what's under the feet of the masters under heaven."
> [As no one of the audience reacted,] he replied for them: "The Reverend [Yunmen] does not leave it to other people." (YML 564a3-7)

Similarly, the Master sometimes asks a monk to do something and then punishes him for executing the order:

> [Master Yunmen asked,] "Is there now anyone to ask about the essence of Chan? Let me reply with one turn [of phrase]; [then you may]go wherever you like!" Just when some monk was about to ask, the Master hit him with his staff full on the mouth. Then he left his seat. (YML 552c5-8)

Blasphemous statements are also a characteristic trait of several Chan masters' provocations. The two following examples show that Yunmen goes further in this respect than most others.

> [Someone] asked [Master Yunmen], "What is the body of [the Buddha] Shakyamuni?" The Master said, "A dry piece of shit!" (YML 550b15)

[Master Yunmen] related [the legend according to which] the Buddha, immediately after his birth, pointed with one hand to heaven and with the other to earth, walked a circle in seven steps, looked at the four quarters, and said, "Above heaven and under heaven, I alone am the Honored One." The Master said, "If I had witnessed this at the time, I'd have knocked him dead with one stroke and fed him to the dogs -- a noble attempt to bring about peace on earth." (YML 560b16-19)[647]

The examples which were translated above illustrate some ways in which Yunmen uses challenge and provocation as teaching methods. Numerous other kinds of challenge and provocation (for instance giving a flimsy excuse for not answering, hitting a student without any apparent cause, or returning the student's question) are found among translations from the YML in this dissertation, particularly in the preceding section about Yunmen's answers, the next section about *koan* and doubt, and chapter IV. The following are two examples to show how skilled the Master was at provoking his audience.

At a donated meal, the Master held up a sesame bun and said: "I only offer food to [Southern Chinese] people from Jiangxi and the regions East and West of the Zhe river. I don't offer any food to people from the North." A monk asked, "Why do you only offer food to the [Southern Chinese] people from Jiangxi and the regions East and West of the Zhe River but not to people from the North?" The Master answered, "[In North China] the weather is cold and the days short, and two people share one bowl." (YML 556c9-12)

At a donated meal, the Master held up his spoon and chopsticks and said: "I don't offer any food to monks from the South. I only offer it to monks from the North." At the time there was a monk who asked, "Why don't you offer food to monks from the South?" The Master replied, "I want to make fools of them!" The monk inquired, "And why do you offer food to monks from the North?" The Master answered, "Two targets [hit with] one arrow!"
(YML 558c3-6)

Many examples indicate that the target of such provocations and challenges is not simply an ability or skill of the student; rather, it is the student himself as a person who is called in question. This can be achieved by asking a monk some simple question such as "How are you?" (562a14) as well as by other inquiries:

[Master Yunmen] addressed the assembly saying, "I don't want [to hear] any words from our tradition. [Now tell me in your own words:] What is 'self' in the teaching of our patriarchal school?" In their place he simply extended both hands.[648] (YML 564a24-25)

The Master's challenge points to the very dilemma in which every unawakened person finds itself; Mazu formulated this by "this way will not do, not this way will not do, and neither this nor not this way will do" and immediately added the challenge: "What do you do?"[649]

> Master [Yunmen] asked a monk, "What are you doing?" The monk replied, "I am in charge of the mortuary." The Master said, "Is there anyone who is not ill?" The monk said, "I don't understand." The Master said, "This way you don't understand, and not this way you don't understand." The monk was left without words. The Master said, "Ask me!" The monk asked him [: "Is there anyone who is not ill?]. The Master pointed to the neighboring monk.
> (YML 572c24-28)

When the Master asserts from his awakened point of view that his students do not lack anything, he is very aware that for his students this is not the case. By challenging them to find out what the matter is, he intends to incite his students to find out by themselves and to come to grips with their own central problem.

> Now let me ask you all: What has so far been the matter with you? What do you lack? If I say to you that nothing is the matter, I have already misled you. You have to attain this level of realization! (YML 545b18-20)

> When Master [Yunmen] closed his door, a monk squeezed in. The Master at once seized him at his chest and said, "What's the matter?" The monk said, "What's the matter?" The Master gave him a whack. [The monk] had no response. (YML 569c28-570a1)

At the end of his opening public instruction, the Master says to the same effect:

> In [this Dharma Hall] here there must be some [able] man![643] Don't rely on your master's words, words that resemble his, or rules! Wherever you go, you show what's inside of you. [So far,] you [wrongly] took this to be self-understanding. Don't misunderstand! What's the matter right now? Try settling this, face to the assembly! (YML 545a26-27)

Just this ultimate personal challenge is a characteristic of late Tang Chan in comparison with some other Chinese Buddhist movements which were more focused on reading, reciting, and commenting Buddhist scriptures or simply having faith in the Buddha's teachings. Yunmen is not interested in hearing someone cite such scriptures; he wants an authentic presentation of what these teachings mean:

The Master said, "The [whole Buddhist canon's] three vehicles' twelve divisions of teachings explain it at great length, and the whole empire's masters expound it in every conceivable way; now come on, present me the import of [such] a teaching, be it even as tiny as the tip of the needle I hold here!" (YML 546a19-20)

You're making pilgrimages all over the place, studying Chan and asking about the Way. Let me ask you: how about that which you could learn in all those places? Try presenting that!" Again, he said: "During [your pilgrimages] you cheat the master in your own house. Do you see what I mean? When you manage to find a little slime behind my ass, you lick it off, take it to be your own self, and say: 'I understand Chan, I understand the Way!' Even if you manage to read the whole Buddhist canon -- so what?! (YML 553a14-18)

Yunmen challenges his audience many times to present the import of Buddhist doctrine or of some specific Chan master's teaching.

[Master Yunmen related that Master] Liangsui said, "What everybody knows, I know it all; but nobody knows what I know." Master [Yunmen] asked [the audience], "What is it that Liangsui knows?" (YML 557c13-15)

Such passages illustrate one more aim of Yunmen's challenge, namely, to provoke some expression of the monk's realization.

Well, is there anybody who has managed to get enlightened? [If there is,] step forth and try speaking about it!" (YML 562a20-21)

If there really is something you see, come and show it to me; I'll discuss it with you!" (YML 552a19-20)

"Is there anybody who can put it right? May the one who can step forward!" (YML 547c16 and 548b4-5)

Many of the Master's questions[650] contain such a challenge. Since most students prove unable to live up to it and cannot respond, the Master often produces one answer or several alternative responses in their place, sometimes after having told them to pose the same question to him.[651] When a student responds, the Master often immediately adds further challenges and tests until the student is caught in an impasse. The following episode shows how the Master challenges and tests a newly arrived monk:

The Master asked a newly arrived [monk], "Where are you from?" The monk replied, "From Korea." The Master went on, "With what did you cross the sea?" The monk answered, "The robber in the grass is very much defeated." Master [Yunmen] asked, "Why are you in my hand?" The monk replied, "Exactly!" The Master said, "Jump at once!" [The monk] had no answer. [Yunmen] replied on behalf [of the monk] to the first question ('With what did you cross the sea?'), "I usually take advantage of such an opportunity." He added, "You're free to jump at once." (YML 567b23-27)

Since it is not some piece of knowledge but the person itself which is challenged and tested, the Master does not tolerate any hesitation and aims at provoking an immediate response, i.e. a response which genuinely and spontaneously expresses where the student is at. No pondering and hesitation is tolerated:

One day [Master Yunmen] said, "If you sit [in the Meditation Hall] under [the shelf with] your robe and bowl,[652] I shackle you to death. If you come running [to the Dharma Hall] here, I make you run to death. What is a phrase that gets you out of the fix?" He said [on the students'] behalf, "Quick!" (YML 564c20-22)

[Someone] asked [Master Yunmen], "The thousand expedient means are at once brought back to the source. I wonder what the matter in that source is." The Master said, "When there is a question, there is an answer. Come on, say it quickly!" The monk said, "Yes." The Master remarked, "Far from it!" (YML 550a10-12)

Tests by Yunmen can also take the form of an action such as hitting (552c7), etc.

When the Master had finished discussing some matter he stood up and said, "Tonight you'll all get suddenly enlightened, and [tomorrow morning] you'll get up early, seize a sword, cut off my head, and that will be the end of my talking." Then he picked up a patched monk's robe, shook it, and said, "How about it?" In place (of his audience) he said, "I, your student, must not let you down, Reverend [Yunmen]." (YML 563b5-8)

But also the Master's silence (551b12), his order to pose a question or produce a phrase, and many other actions and situations are used as test for the students.

One day [the Master] said, "[Though] I engage in verbal exchanges[653] with you every day, you're not able to make it to the night. Come on, ask me a question right now and here!" In place (of his listeners, Master Yunmen) said, "I'm just afraid Reverend [Yunmen] will still not answer." (YML 563a3-5)

Once [the Master] said, "What is the one phrase under your own feet?" Instead (of his

audience] he said, "Is there one?" (YML 563a5-6)

The Master once asked a monk, "Why are you compromising[654] me?" In place [of the monk] he said, "I am compromising Reverend [Yunmen]." (YML 563a6-7)

These last examples also illustrate that the "substitute answers" which the Master gives in place of the challenged monks are often a critical appraisal of the thoughts of the audience which can again constitute a challenge.

A whole range of the Master's challenges and tests is based on words from scriptures or other masters and monks which Yunmen cites. In the first part of the YML's second chapter (553c20-561c4) alone, about 140 such challenges are found. Additional examples are among the Critical Examinations at the beginning of the third chapter. There are several patterns. In the majority of cases, Yunmen first quotes an old master or scripture and then challenges his students by some question, comment, or action to produce a response. When they are unable to respond, the Master sometimes answers in their stead.

[Master Yunmen] mentioned that [his master] Xuefeng had told a monk to come closer. When the monk went closer, Xuefeng said: "Go!" When Master [Yunmen] finished this account he asked a monk: "How can you say a phrase [of gratitude] with folded hands? If you can say a phrase [of gratitude], you meet Xuefeng." (YML 554c20-22)

Once [the Master] said: "A man of old said, 'The one word is without a second one.' What is the one word?" [As no one answered] he replied for them, "Tea after the breakfast gruel." (YML 564a16-17)

In some cases, Yunmen reinforces the challenge by crystallizing the point of the quote in a concrete question or demonstrating it in a provocative statement by which the other person's understanding is put to the test.

[Master Yunmen] cited [the phrase]: "Any true reality contains everything." The Master said, "What do you call mountains, rivers, and the great earth?" He further remarked, "All entities as such are characterized by emptiness. They neither arise nor disappear and are neither defiled nor pure." (YML 558b21-22)

[Yunmen] asked a master who lectures on scriptures, "On what scripture do you lecture?" The

> lecture master said, "The Nirvana Sutra." Yunmen inquired, "Nirvana comprises four virtues, doesn't it?" The lecture master affirmed. Yunmen held up a bowl and said, "How many virtues does this [bowl] comprise?" The lecture master replied, "Not even a single one." Yunmen asked, "Why did the ancients speak as they did?" The lecture master said, "How about the old masters' speaking like this?" Yunmen hit the bowl and said, "Do you understand?" The lecture master said, "No, I don't." Yunmen remarked, "And you're lecturing on sutras!"
> (YML 573a25-b1)

In conclusion, one can say that Yunmen hardly omits an occasion to provoke, challenge, and test his students.

6. CRITICISM, ADMONITION, AND ENCOURAGEMENT

Many sermons and conversations of the Master are held in a tone of extreme urgency and with an intensity that was rarely matched in Chan history. Wu's characterization of Yunmen's style of speech is quite adequate:

> He kills his foes in the heat of the battle. He utters shouts under fire. When the lion roars, all other animals take cover. No one can encounter him without his head being chopped off by him. (....) Like a sorcerer he kills by cursing. His tongue is inconceivably venomous, and, what makes the case worse, he is the most eloquent of the Chan masters.[655]

It is quite likely that some of the Master's remarks and questions which were translated above were shouted at the top of his voice and accompanied by threatening postures and gestures. This impression is even stronger when Yunmen scolds and threatens his students or criticizes other masters.

> The instant you see an old monk open his mouth, you tend to stuff those big stones right into yours. You're exactly like those green flies on shit that struggle back to back to gobble it up and take it away! In groups of three and five you stick your heads together and deliberate. Shame on you, brothers! (YML 546c10-12)

> "Is there any blood under your skin? What good is it to willfully victimize yourself[1000] everywhere? You bunch of exterminators of Buddhism! You're no more than a pack of wild foxes! What good is your being here?" Using his staff, [Master Yunmen] at once chased [the monks] out. (YML 552a22-25)

Any word or question by the student can trigger abuse by the Master:

> The Master once said, "The lantern is your self. [Yet] when you hold your bowl and eat your food, the food is not your self." A monk asked: "How about when food is my self?" The Master cried: "You wild fox spirit! Country bumpkin!"[656] Again, he said: "Come, come! Isn't it you who said that the food is your self?" The monk affirmed. The Master exclaimed: "In the [nonexistent] year of the donkey you'll see it in a dream,[657] you yokel!"
> (YML 554a16-20)

The Master's violent tone and harsh words are in reality only part and parcel of his compassionate effort to incite the students to make a greater and better effort to come to their own realization.

> "When I was on pilgrimage some time ago, there was a bunch of people who gave me explanations. They didn't have bad intentions, but one day I saw through them [and

realized] that they are laughingstocks. If I won't die in the next four or five years, I'll hack off and shatter the legs of these exterminators of Buddhism one by one. Right now there are plenty of temple priests[1107] everywhere who fake it: why don't you go and join them? What dry piece of shit are you looking for in [this temple] here?" The master stepped [from his chair] down on the floor, and with his staff he hit and chased [the monks] out [of the hall] at once. (YML 553a23-28)

These old shavepates everywhere! They sit on the round [teacher's] chairs[658] and meditation platforms,[659] wanting to acquire fame and profit. Asked about Buddha, they answer 'Buddha', and asked about patriarch they answer 'patriarch', and they shit and piss. [What they say] is just like information passed around among boondock grannies.[660] They don't know [anything, not even] good from bad! (YML 553a4-6)

Quite a few of the Master's substitute answers express the thoughts of the silent monks; they often contain implicit or explicit criticism and expose the monks' preoccupations (for instance with food) and their excuses for their lack of effort. Such criticism can also be viewed as a form of encouragement to better practice.

One day [the Master] said, "When you exert your whole strength, what do you say?" On behalf [of the monks, Yunmen] said, "Five sesame buns and three bowls of tea!" (YML 562b20-21)

One day [Master Yunmen] said, "It's eleven days since you entered the summer [meditation period]. Well, have you gained some entry? What do you say?" On behalf [of the monks] he said, "Tomorrow is the twelfth." (YML 565b22-24)

Yunmen's scathing criticism, sarcastic abuse, and brutal threats are often followed by challenges to his students or by urgent appeals and admonishments which either warn them of wrong ways of practice and bad teachers or advise and encourage them in positive terms.

Now what should you do? Every one of you must strive for himself to obtain [a better] rebirth.[1074] Don't futilely tramp around, simply wanting to get hold of some idle words, waiting for some master's mouth to move, then asking about Chan and Dao, transcendence and immanence, this and that, and stuffing [the words] which you noted down on big rolls of copying paper into the bags of skin [that you are].[1075] (YML 552a7-10)

You must make some effort for yourself, and you'll certainly become familiar with it. Hurry up! Hurry up! Time does not wait for man, and breathing out is no guarantee for breathing in [again]! Do you have some spare body and mind to fritter away? You must absolutely pay attention. Take care! (YML 546c15-17)

7. ONE PUBLIC INSTRUCTION AS ILLUSTRATION OF YUNMEN'S TEACHING METHOD

In the following, an entire public instruction[661] by the Master is translated in sequence, only interrupted by some comments about teaching techniques. More than the many short conversations and fragments of public instructions adduced above, this longest instruction (YML 547a4 - b17) of the Master should serve as a coherent illustration of some aspects of teaching method which were mentioned above. Additionally, another important aspect of Yunmen's teaching method should become more apparent, namely, his typical rhetoric and tone. Because of the popularity of *koan* collections, some of Yunmen's short exchanges became very famous and were subject to many commentaries. His public instructions remained much less known, but they can provide a much more concrete impression of the teacher's style and tone of instruction.

In this public instruction, the Master starts out with a typical challenge, followed by a sarcastic remark about the audience's inability to take this challenge seriously and to give an appropriate response. Then comes an admonition to take their doubts about the master's opening words seriously and to inquire about their meaning:

> In [a public instruction in] the Dharma Hall, [Master Yunmen] said: "I put the entire universe at once on top of your eyelashes." All of you hear me talk like this, [but] I don't dare to hope that you come forth and [in the manner of a sharp one[662] give me a whack. Take your time and examine in detail whether you have [the entire universe on your eyelashes] or not!

The Master now increases the pressure of the challenge by asking his students what his initial words really mean and by reprimanding them for simply accepting words by masters without arriving at their own realization. He points out how two other masters immediately saw through and treated such people:

> As to this [statement I made at the outset]: what does it mean? Even though you may, in facing up to this, attain some understanding, you'll get beaten up and your legs will be broken[663] as soon as you come to an accomplished Chan master's assembly. If you were such a[n accomplished] man you would, upon hearing me talk about a Chan master's activity somewhere, at once turn toward me, spit at me, and offend my eyes and ears. If you are not a man of such action,[664] [then] as soon as you hear someone bring up [a statement], you'll

instantly be ready to accept it.[665] That's already falling into secondary action.[666] Haven't you heard about [people like you]: The instant Deshan[667] saw a monk enter the gate, he drew his stick and drove him away. Muzhou,[668] seeing a monk come in through the gate, said: 'You have already manifested your case [of criminal offense],[669] [but] I release you of the thirty blows [you deserve].

In his typical caustic manner, the Master proceeds to describe such deluded people and accuses his listeners to be exactly like them:

How about those other fellows [who deserve the same treatment]? If a bunch of windbags[670] gulp down other people's pus and slobber, recall heaps and loads of rubbish, and run all over the place, stretching their [big] donkey lips and horse mouths,[671] boasting: 'I can ask questions in five or ten alternative ways!': will they in eternity see [what they talk about] even in a dream, even if they ask questions from morning till evening with the answers taking them into the night? Where will they [ever] apply their strength for the benefit of others? You resemble people of this kind.

Yunmen intensifies his onslaught by reminding his students of their mortality and of the ridiculous nature of their arrogance and pretense in the face of death:

When someone invites you monks to a donated feast you [arrogantly] say: 'I am satisfied with the food I eat, [but] what topic of conversation can [the donator] handle?' Some day you'll be facing the King [of Hell] Yama,[672] and he won't accept your glib talk.

After the lack of pretense and arrogance of an awakened person is pointed out, Yunmen emphasizes the need to take one's lack of understanding seriously:

My brothers, if there is one who has attained it, he passes his days in conformity with the ordinary. If he hasn't yet attained it, he must at any price avoid to pretend [that he has]. You must not pass your time so easily. You are much in need of minute attention.

Next comes a part of this instruction in which the Master gives concrete advice as to the way in which the ignorance described above can be overcome. Yunmen presents three *koan* and advises his students on how they should use them in their practice:

The old men have very much tried to give guidance through words.[673] For instance [my teacher] Xuefeng said: 'The whole great earth is nothing but you.' [Master] Jiashan said: 'Get hold of me on the tips of the various grasses, and recognize the Emperor in the bustling marketplace.' [Master] Luopu said, 'The moment a single grain of dust arises, the whole world is contained in it. A full-maned lion, all of it, is this very you.' Try to get a firm hold on [the meaning of these sayings], reflecting upon them from all angles --

> after days or years an entrance will by itself open up.

The Master emphasizes that such *koan* are by no means without connection to the members of the audience; rather, they constitute the central concern of each listener, and getting some hold on them is one's very own mission. The teacher's role can thus only be ancillary.

> This matter does not allow anyone to substitute for you; it is nothing but the very own mission of each person. If the old masters appear in the world, it is just to act as witness for you. If you have found some entrance or some clue, he wouldn't hide it from you. If in reality you haven't yet attained it, then don't expect his allotment of expedient means to you to do the job. My brothers, you who all in the same way wear out your straw sandals on pilgrimages and abandon teachers and parents -- you absolutely must fix your eyeballs directly on this!

After this advice, the Master seeks to encourage his students to make a sustained, strong effort:

> If you have not yet found any clue but have met an undisguised helper (i.e., a master) who is [as fierce] as a dog biting boars, and [so compassionate that he] does not care about his life nor shy away from entering mud and water in order to give you guidance, and if he has something good for chewing: [then] blink your eyes and raise your eyebrows, hang your bowl bag high [on the wall], and for ten or twenty years exert yourself to the utmost! Don't worry about not bringing your effort to completion: should it happen that you do not yet achieve it in this lifetime, you will not fail to get a human body in the next one, and then it will turn out that you have saved labor with regard to this teaching. Thus you will not idly squander your whole life, and you will also not let down the patrons of Buddhism, your teachers, and your parents.

This encouragement and advice is followed by warnings about wrong attitudes to religious practice and reproaches to the ones who hold them:

> You must without fail be cautious! Don't idle away your time bumming around in the provinces and loitering in the districts, wandering thousands of miles with your staff across your shoulders, spending a winter here and a summer there, [enjoying] the beautiful mountains and waters and doing what you want, provided with plenty of donated food and easily obtaining worldly possessions.[674] What a disgrace, what an enormous disgrace! 'Wanting to get himself one peck of rice he ends up losing six month's provisions'. What's the use of such pilgrimages? How dare you consume the believing almsgiver's bunch of vegetables and grain of rice?

The Master emphasizes once more the very personal nature and the urgency of this task in the face of approaching death:

> You must see for yourself -- there is nobody to substitute for you. Time does not wait for man. One day [you'll be about to die and] your gaze will fall on the earth. How will you manage from then on? You must not resemble a crab that, dropped into hot water, flails about its legs in a frenzy! That won't be the time for pretending and bragging.

This public instruction closes with another appeal to take advantage of this very rare chance and to find out oneself. The listeners are left not with an answer but with a question and a last encouragement to make a total effort to find their very own solution:

> Don't carelessly trifle away your time. Once you lose your human body you don't regain one for a myriad world ages. This is no small matter! Don't occupy yourself with [whatever happens to be] in front of your eyes. If even a worldly man said, 'Should I hear about the Way in the morning, I will die content in the evening',"[75] then what about us monks? What is it that we ought to realize? You must make a great effort! Take care of yourself!"

H. KOAN AND DOUBT

1. INTRODUCTION

The importance of *koan* use in Chan history has been pointed out by many authors.[676] At the beginning of his famous essay on the *koan* exercise, D.T. Suzuki states:

> In fact, the koan system has effected a special development in Zen Buddhism, and is a unique contribution Zen has made to the history of the religious consciousness. When the importance of the koan is understood, we may say that more than the half of Zen is understood.[677]

Much has been written on the nature,[678] significance,[679] and historical development,[680] of the *koan*. It is not our aim here to address these complex themes; this would necessitate much further research and will form the subject of a future publication. Rather, this section has the purpose of throwing some light on a very important aspect of Yunmen's teaching and teaching method -- namely, the use of his own and other Chan masters' awakened self-expression as a challenge -- and on the promotion of doubt which is the preliminary objective of this method. The most concise and precise definition of the term *koan* was advanced by DeMartino: "[A *koan* is a] Zen presentation offered as a Zen challenge."[681] This definition eliminates much of the confusion surrounding the *koan*:

> In contradistinction to the widespread misconception, a Zen *koan* is neither a nonsensical conundrum, an incomprehensible riddle, an unanswerable question, nor an otherwise unsolvable -- or meaningless -- problem. Indeed, from the side of its origination, a genuine *koan* is not a problem at all, but it is a direct Self-expression of the Buddha -- or of the dharma. With regard to the one to whom the *koan* is directed or 'communicated', insofar as it is a challenge demanding a response, it may be a problem. However, even when it is a problem, it is neither senseless nor insoluble.[682]

DeMartino's definition has several additional advantages. It does not link the *koan* exclusively to any specific pattern of teaching such as the so-called *wenda* 問答 ("questions and answers", jap. *mondô*) yet serves to elucidate their nature:

> When there is, to a Zen *koan* challenge, a specifically intended or proffered response, whether acceptable or not, the entire exchange becomes a Zen *mondô* -- that is, a kind of

> give-and-take between two persons involving an Awakened Self-expression on the one side, the other side, or both sides.[683]

Additionally, it not only applies to the consciously organized and systematized *koan* system that flourished during the Song dynasties and was further developed in Japan but also creates a link to earlier forms of Chan teaching since it focuses on the dynamics of the *koan* which "as a method were, in fact, always in actual operation even from the very beginning of Zen -- at least according to the legendary historical accounts."[684]

2. KOAN

In the preceding section (3G) on Yunmen's teaching method it was pointed out that the Master's challenges are omnipresent in the YML. Yunmen was, as many of the examples translated above show, an adept at turning almost any situation and utterance into a Chan challenge. His expression, be it in his own words and actions or in those of other masters and monks which he cited, very often had the "hidden sting" (YML 546a23) of challenge and thus conforms to DeMartino's definition of *koan*.

In distinction to other forms of challenge, the Chan challenge aims at the very core of the human being and exposes its most fundamental problem, namely, the basic diremption which pervades human existence and which Buddhism calls 'duality'.[685] When meeting another person, a Chan master sees this problem immediately:

> The instant Deshan[686] saw a monk enter the gate, he drew his stick and drove him away. Muzhou[687], seeing a monk come in through the gate, said: 'You have already made your case [of penal offense] apparent,[688] [but] I release you of the thirty blows [you deserve].'[689]
>
> (YML 547a11-13)

Though this is not the place to go into details about the history and meaning of the word *koan* (chin. *gongan* 公案) and of related expressions such as *yinyuan* 因緣 and *huatou* 話頭, it is of interest to note that the earliest passages in Chan texts where the word *koan* is used are attributed to Yunmen and his teacher Muzhou.[690] It merits attention that all three occurrences in the YML (the one cited above which

is attributed to Muzhou, and particularly the two examples by Yunmen) occur in the juridical context of a penal offense which is subject to indictment (YML 551c29) and severe punishment (547a12-13) and which cannot be settled (570c9-10). The offense which the Chan masters immediately detect and which they expose through their challenge in the form of awakened self-expression is none other that which made the disciples and bodhisattvas so hesitant to visit Vimalakirti: duality.[691]

The most basic and radical form of the Chan challenge -- i.e., what Hisamatsu Shin'ichi 久松真一 (1889-1980) called the "fundamental *koan*"[692] which forms the heart of every *koan* -- focuses exactly on the human root-contradiction of dualism (which, as in DeMartino's essay quoted below, can also be called 'subject-object structure of the ego'). Hisamatsu's "fundamental koan" is: "If no way will do: what do you do?" Though in somewhat different words, the same has been said by other Chan masters. Shitou 石頭希遷 (700-790) for instance said, "This way will not do. Not this way will not do either. No way, neither this way nor not this way will do. What do you do?"[693] Deshan 德山宣鑑 (782-865) stated, "Thirty blows if you can speak, thirty blows if you cannot speak."[694] And Master Yunmen challenged a student: "I neither want words from you nor no words. What do you say?"[695] DeMartino explains what Yunmen and the other masters aim at:

> [A]s long as the ego as subject continues to be or cling to an object, its inner contradiction and predicament as ego remain. The aim is, therefore, to remove all available object-constituents -- including the body itself -- toward the end of baring and exposing in its naked contradiction the very subject-object structure of the ego as such. Without an object, the ego, unable to be a subject, becomes itself untenable. Yet, it is just to this radical and fundamental moment that Zen wishes to drive, and there to challenge, in the words of a contemporary teacher: "Without using your mouth, without using your mind, without using your body, express yourself!"[696]

The challenge by Hisamatsu is thus no different from the one by Yunmen quoted above; it forms the heart of the *koan*. Not every *koan* shows its core as openly as the four examples above, but the YML contains several other examples which conform to the same pattern.

> The Master seized his staff and pointed at the lantern, saying: "Well, do you see [it]? If

you say you see [it], you're stressing what is evident. If you say that you don't see: you've got a pair of eyes, have you?! How do you understand [this]?" (YML 555c21-23)

When a monk came for instruction, the Master lifted his robe and said, "If you *can* speak, you fall into the trap[697] of my robe. If you *cannot* speak, you're additionally sitting in the demon's cave. What do you do?" (YML 564c15-17)

But even when a *koan* takes a very different form, its challenge still aims at the problem of duality and exposes the cul-de-sac in which the unawakened person finds itself; this is what Yuanwu refers to when he states that the Chan master "uses the grip of a patchrobed monk to pull out the painful spot for the other and breaks up his nest".[698] At the same time, this challenge is -- by virtue of being a self-expression of an awakened teacher -- an "embodiment of the ultimate fulfillment of the agonizing ego":

The master's insistence upon a response to the koan does not issue in any sense from an external, strange, or heteronomous authority. Quite the contrary. A genuine teacher is an embodiment of the ultimate fulfillment of the agonizing ego itself. His demand for a resolution of the koan, natural or given, is, in reality, the longing and questing critical mandate of the ego for its own resolution.[699]

The double nature of the koan -- as self-expression of an awakened person and challenge to an unawakened one -- can also be seen in terms of the Buddhist "two-truths" theory (see sections F and I of this chapter) and the connected "downward-upward" polarity of Chan. From the teacher's point of view, the *koan* is an expression of absolute (i.e. awakened, nondual) truth with a specific pedagogical aim; both as expression and as pedagogical tool, it is a kind of expedient means (*fangbian* 方便), that is, a method which makes use of appropriate conventional "truth" in order to express the absolute truth of awakening and to guide the unawakened towards it. This corresponds to the Buddha's coming down from the mountain in order to help the unawakened ones by preaching in conventional terms; in Chan Buddhism, this is often expressed by the word "downward" (向下; chin. *xiang xia*, jap. *kôge*).

Master Yunmen once said, "The manifold explanations about enlightened wisdom, final

deliverance, thusness, and Buddha-nature are all 'downward' discussions." (YML 557b4-5)

For the student, on the other hand, the teacher's use of conventional truth in the form of expedient means is a challenge through which his problematic nature as well as his lack of understanding and freedom are made evident. At the same time, this challenge stirs the student's longing to awaken, provokes and intensifies his doubt, and helps him to go beyond duality -- and thus to realize that from the beginning nothing whatsoever was the matter. In Chan Buddhism, this way "beyond duality" is often simply called "upward" or "up beyond" (向上; chin. *xiang shang*, jap. *kôjô*).[700] In being a "downward" expression of awakening which exposes the ordinary person's dualistic impasse, in challenging it to go "up beyond" duality, and in serving (by virtue of being an awakened self-expression used as a Chan challenge) as a "gateless barrier"[701] to achieve this breakthrough, the *koan* represents the Chan teaching and practicing effort in a nutshell.

The Chan teacher is quite aware of the fact that by teaching his students, he conjures up the danger of playing into the hands of the very problem he wants to combat, namely, dualistic attachment. Because the students tend to have faith in the teacher and accept his words at face value, the teacher seeks to prevent or remedy this attachment by promoting doubt. Doubt functions as a destabilizing factor, a motor of sustained inquiry, and -- in its ultimate concentration as great doubt -- as chance and condition of breakthrough. Obviously, a device such as the *koan* -- whose preliminary aim consists, according to DeMartino, in the provocation of 'great doubt'[702] -- is perfectly suited to the Chan teacher and student's needs. This is certainly a major reason why it acquired such a central role in Chan teaching and practice. According to DeMartino, the *koan* serves a twofold function:

> The first is to penetrate to the depths and quicken at its source the deeply buried or deceptively concealed basic underlying concern of the ego in ego-consciousness. The second is, while stirring this fundamental longing and its quest, to keep them properly rooted and directed.[703]

An unawakened person trying to get hold of a *koan* is, to use

the image of the *Blue Cliff Records*, like "a mosquito trying to bite an ox."[704] Any attempt is bound to fail -- yet one cannot but try and search. Bernard Phillips expressed this predicament in his two remarks to Hisamatsu: "If I follow some way and pursue some practice, it will not do", and "If I don't follow any way and engage in no practice, it will not do either".[705] It is this predicament which Chan Buddhism seeks to free people from, and the *koan* as embodiment of Hisamatsu's "there is no way; what do you do?" as well as his "no-way is the way"[706] became one of Chan's most characteristic traits.

> The ultimate objective [of Chan] remains the same: to know and appreciate who one is beyond 'the fold of reason,' that is, beyond the [dualistic] subject-object structure of intellection. Toward this end the koan, a kind of question, problem, challenge, or demand presented by and upon the initiative of the master, is intended tc serve a twofold function. The first is to penetrate to the depths and quicken at its source the deeply buried or deceptively concealed basic underlying concern of the ego in ego-consciousness. The second is, while stirring this fundamental longing and its quest, to keep them properly rooted and directed. For it is not sufficient that they simply be aroused. They must, in order to avoid the many deceptive and delusive pitfalls in which they may become attenuated or go astray, also be carefully guided and even fostered.[707]

3. DOUBT AND FAITH

If breaking through man's dualistic impasse is the final end of *koan* use, its preliminary objective is, in DeMartino's words, "to impel and incite not merely noetically, but affectively and physically as well, what in the terminology of Zen Buddhism is called the 'great doubt'."[708] Doubt is initially generated in the field of tension between the absolute truth of awakening and the conventional truth of the unawakened -- which is just the domain that the *koan* addresses. The doubt which haunted the famous Japanese monk Dôgen 道元 (1200-1253) is a case in point:

> [Dôgen's] doubt concerned the passage on the Buddha-nature in the *Mahaparinirvana sutra* that was customarily read as: "Sakyamuni Buddha said: 'All sentient beings everywhere possess the Buddha-nature; the Tathagata exists eternally and is without change.' If all sentient beings originally possess the Buddha-nature, Dôgen wondered, why do we still develop the mind for enlightenment and engage in ascetic practices in pursuit of it?[709]

The same kind of doubt was nurtured in the disciples of Zhaozhou 趙州 when he denied that a dog -- which is also a sentient being -- had

Buddha-nature,[710] and in the monks of Linji's 臨濟 assembly who had undergone all kinds of hardships in the course of their religious practice yet heard their master say:

> Followers of the Way, as to the Buddha-dharma no effort is necessary. You have only to be ordinary with nothing to do -- defecating, urinating, putting on clothes, eating food, and lying down when tired. (LJL 臨濟錄 T47(1985)498a16-17)[711]

Yunmen seeks to generate and intensify this gnawing doubt in his students by similar means. He keeps asking questions like "What is it that you all are lacking? Who of you full-fledged fellows hasn't got his share?" (546c8-9), or "What besides wearing a robe, eating, moving bowels, and urinating is the matter?" (548b16-17) Such questions are *koan*; on the one hand, they express the Master's realization that nothing is lacking and nothing is the matter, and on the other hand they serve as provocation and challenge to the monks who had travelled thousands of miles on foot just to be taught by Yunmen. How must they have felt when told by the Master:

> All of you who come and go without the slightest reason: what are you looking for in [this temple] here? I only know how to eat, drink, and shit. What else would I be capable of doing? (YML 553a13-14)

Since they make use of the tension between non-dual absolute truth and dualistic conventions, such provocative statements of the Master did not -- and do not -- fail to generate doubt.[712]

> [Master Yunmen] mentioned that Changqing[713] had seized his staff and said, "If you know this [staff], your life's study is finished."[714] Master [Yunmen] said, "You know this [staff]. Why don't you rest?" (YML 561a8-9)

Of course, Yunmen is fully aware that from the students' point of view the life's study is far from finished since they have not yet broken through duality and are seeking peace of mind.

> When I say to you: 'Right now, is anything the matter?', I have already misled you. If in actuality you have not yet attained entry,[715] then for a time go into yourself and investigate thoroughly on your own: What, besides wearing a robe, eating, moving bowels and urinating, is the matter? (YML 548b14-17)

The student's doubt is intimately linked to his faith in Buddhist teaching, in his teacher, and in himself. Without faith in this teaching with its affirmation of the possibility of awakening, trust that a particular master is an awakened one, and at least some hope or confidence that he can become like him, the student would hardly seek awakening. But just the fact that this faith is always incomplete -- and thus that doubt is present -- is a symptom of the problem which besets him.

> As to you: your faith is insufficient, and that's why I'm bandying words today. [...] "Khat!" shouted the Master, and then said, "For those whose root of faith is insufficient a final day will never come. Take care of yourselves!" (LJL 臨濟錄 T47[1985]496b26-c3)

> Students today can't get anywhere: what ails you? Lack of faith in yourself is what ails you. If you lack faith in yourself, you'll keep on tumbling along, bewilderedly following after all kinds of circumstances, be taken by these myriad circumstances through transformation after transformation, and never be yourself. (LJL 臨濟錄 T47[1985]497b4-7)[716]

While the student ought to have faith in the Master's "Nothing whatsoever is the matter", he knows very well that he undertakes religious practice only because for him something is the matter. And why else would the Master teach him in the first place? Like Bernard Phillips, the student cannot help having faith; at the same time, he cannot help lacking faith. Thus, when a student is challenged through the awakened self-expression of a master, both faith and its lack (i.e. doubt) play a role; both are symptoms of man's problematic nature, and both must be broken through in his ultimate self-realization.

In contrast to other Chinese Buddhist schools, Chan Buddhism emphasizes the student's doubt rather than his faith. The most typical product of this emphasis is the *koan*: unlike Buddhist treatises and commentaries of other schools which seek to nurture faith and diminish doubt by carefully explaining Buddhist doctrine, the *koan* of the Chan masters is designed to increase doubt; unapproachable "like a mile-high wall"[717] and impenetrable "like a silver mountain",[718] a *koan* is quite useless as an object of faith, thought, or even discussion; rather, it confronts the student directly with awakened self-

expression and thus intensifies his doubt and lack of orientation and challenges him to break through duality.

> [B]y its very nature the koan does not permit itself to be fitted into any dualistic subject-object scheme of the ego in ego-consciousness. It can never even be meaningful, much less be 'solved' or satisfied, and remain an object external to the ego as subject.[719]

4. PROMOTING DOUBT

When an unawakened 'I' endeavors to be himself and thus to attain ease, it seeks a way; but seeking means, for the unawakened 'I', to be once again looking for some object and to be attached to it. Unable to know itself and the objects it faces, the 'I' is involved in an endless search. This is man's restless condition -- superbly described in James Joyce's "Ulysses" -- in which man's mind "chases about searching from thought to thought"[720] and grasps, like a monkey, any object it encounters.

> Followers of the Way, right now the full-fledged man knows that from the beginning nothing is the matter. Just because your faith [in this] is insufficient do you from thought to thought chase about searching. Having thrown away your head you go on and on looking for it, unable to stop yourself. LJL 臨濟錄 T47(1985)498b13-15)[721]

Objects of faith such as the teaching of a master, the words of the Buddha, or a Buddhist scripture are tempting targets on this restless search. The Master knows how easy it is to get attached to such objects; hence he often warns his students of developing such attachment, compares them to "a bunch of windbags who gulp down other people's pus and slobber and recall heaps and loads of rubbish" (547a13), and encourages them to meet the words of masters and scriptures with irreverence and doubt rather than piety and faithful acceptance:

> If you were a[n accomplished] man you would, upon hearing me talk about a Chan master's activity somewhere, at once turn toward me, spit at me, and offend my eyes and ears. If you are not a man of such action[722], [then] as soon as you hear someone bring up [a statement], you'll instantly be ready to accept it.[723] (YML 547a8-10)

> During [your pilgrimages] you cheat the master[724] in your own house. Do you see what I mean? When you manage to find a little slime behind my ass, you lick it off, take it to be

your own self, and say: 'I understand Chan, I understand the Way!' Even if you manage to read the whole Buddhist canon -- so what?! (YML 553a16-18)

In order to destroy or prevent the students' attachment to his teaching, Yunmen also uses various other means such as self-deprecation, warnings, etc.,[725] and he does not shy away from making statements that shock the pious and can be seen as blasphemous.

The three vehicles' twelve divisions of teachings are sleep talking, and so is Bodhidharma's coming from the West. If there are masters who open temples to explain the Buddhist teaching for the benefit of other people: what fault would there be in taking a sharp sword and killing a hundred, a thousand, ten thousand of them?" (YML 559a4-6)

[Someone] asked [Yunmen], "What is the body of the Buddha?" The Master replied, "A dry piece of shit." (YML 550b15)

When at some later point you go to various places and see old masters lift a finger or hold up a fly-whisk[726] and say 'this is Chan' and 'this is the Way', you ought to draw your staff, smash their heads, and go away! Otherwise you'll end up among the followers of [the demon king] Deva Mara[727] and ruin our [Chan] teaching. (YML 550a23-26)

Hence Yunmen and other Chan masters harshly condemn all attempts to simply accept and beleive their (and the Buddha's) words. The Chan masters' use of *koan* must be seen in the context of their strategy to free the students from all attachments, ordinary or holy. Of course, the promotion of doubt is a most potent means to destroy such reliance, and the *koan* which cannot be nailed down yet needles the student through its challenge is an excellent method of intensifying doubt. Consequently, Yunmen does not encourage his students to hold on to what they understand but on the contrary urges them to value their inability to understand:

[Someone] asked [Master Yunmen], "What is the monk's practice?" The Master replied, "[His] '[I] cannot understand'." [The questioner] carried on, "Why is there that '[I] cannot understand'?" The Master said, "Just hold on to the '[I] cannot understand'!" (YML 545c10-11)[728]

A monk asked [Master Yunmen], "How about a statement that transcends the Buddha and goes beyond the patriarchs?" The Master said, "Sesame bun".[729] The monk went on: "What connection does this have with [my question]? The Master said, "Exactly![730] What connection has

this?!" (YML 548b5-7)

The monk's question and Yunmen's answer ("Sesame bun") of the last example became famous as *koan* number 77 of the *Blue Cliff Record*. Though Yuanwu's comments are more verbose than Yunmen's dry answer ("Exactly! What connection has this?!") to the student's second question, they have exactly the same aim, namely, to drive the challenged person to take the challenge seriously and investigate on his own:

> Followers of Chan these days just go to "Cake" to understand, or else they go to "beyond Buddhas and Patriarchs" to make up theories. Since it's not in these two places, in the end, where is it? Thirty years from now, when I've exchanged my bones, I'll tell you.
> (BYL 碧巖録 case 77, T48(2003)204c27-205a1)[731]

Just like later commentators of *koan* collections, Yunmen often asks his students whether they understand, warns them that they should not pretend to possess understanding when they in reality do not (555a6, 550a29), and urges them to take their doubt seriously. Like Yuanwu, he asks instead of explaining, and instead of analyzing the students' problem and trying to make the students beleive him, he provokes, challenges, and encourages them to find out by themselves what their problem is and how they can go about it. Just this is an aim of his favourite question "What is the matter?" which addresses man's central concern and forms a typical *koan*:

> Don't vainly memorize [other people's[732] sayings -- a little bit of reality is better than a lot of illusion -- for later on you'll just deceive yourself. What is the matter?
> (YML 548c15-16)

> Don't occupy yourself with [whatever happens to be] in front of your eyes. If even a worldly man said, 'Should I hear about the Way in the morning, I will die content in the evening',[733] then what about us monks? What is it that we ought to realize? You must make a great effort! Take care of yourself!" (YML 547b15-17)

The Master's constant questioning and needling ("What's the problem?" [557c18], "What is it?" [552c13], etc.) are characteristic not only of Yunmen's teaching method, but also of that of later champions of *koan* use such as Yuanwu and Dahui. The following passages from the YML could well stem from Yuanwu or Dahui:

> I put the entire universe at once on top of your eyelashes. All of you hear me talk like this, [but] I don't dare to hope that you come forth and [in the manner of a sharp one[734]] give me a whack. Take your time and examine in detail whether you have [the entire universe on your eyelashes] or not! As to this [statement I made at the outset]: what does it mean? (YML 547a4-7)

> The ancients have very much tried to give guidance through words.[735] For instance Xuefeng said: 'The whole great earth is nothing but you.' Jiashan said: 'Get hold of me on the tips of the various grasses, and recognize the Emperor in the bustling marketplace.' Luopu said, 'The moment a single grain of dust arises, the whole world is contained in it. A full-maned lion, all of it, is this very you.' Try to get a firm hold on [the meaning of these sayings], reflecting upon them from all angles -- after days or years an entrance will by itself open up. This matter does not allow anyone to substitute for you; it is nothing but the very own mission of each person. (YML 547a21-26)

Rather than explaining to his students what Buddhism is all about and commenting upon scriptures and other people's words, he keeps asking them what such words really mean (547a7, 554b19-20), what the Chan masters know (557c14), whether there is any statement that the students could not penetrate (546b13, 563b4), etc. Instead of inspiring faith, providing security, and fostering attachment, the Master's questions and challenges systematically intensify the students' unease and doubt.

> If today I bandy around words[736] with you, [you will still] not know good from bad when shit turns to ash, piss burns, and [when in some future life you'll be] a dirty pig or a scabious dog.[737] You make your living in a shit pit! That's why I say: You must grasp the whole universe, the world, the three vehicles' twelve divisions of teachings, all the Buddhas of the three periods, and the verbal teachings of the whole empire's masters at once right on your eyelashes! (YML 550c27-551a1)

Obviously, the Master wants his listeners to arrive at their own realization, and this can neither be brought about by accepting and beleiving in someone's teaching nor by superficial doubt and questions concerning some object. Such questions are immediately cut down by the Master's "If [you] don't ask, [I] don't answer" (545b10, 546a25). Instead, Yunmen encourages and values the student's existential question and doubt: "You must not lose your question!" (552b22). Of course, the Master knows very well what he is after:

> For the student, the given koan, also, is now, like the natural koan, a mode or expression

of the actual "question" or quandary of the ego itself, and the struggle for its "solution" an equally torturing life-and-death struggle. The koan thus comes to be, as regards the student, a living crisis, taking over as the central and exclusive concern of his entire being. His confronting it is, indeed, his confronting his own predicament in all of its immediate and burning urgency.[738]

Constantly urged on by the Master who stands before him as the living proof of a possible solution and challenged by his *koan* -- which constitute the essence of his teaching method --, the student is driven to realize that he is "in an existential quandary which [he] can neither compose, endure, abandon, or escape"; he is "unable to retreat" and "unable to stand fixed."[739] This is nothing other than the ultimate existential realization of the "fundamental *koan*" mentioned above.[740] The preliminary objective of the Master's teaching, as exemplified by his *koan*, is to make the student "become wholly and authentically the living contradiction"[741] which he himself is. In contrast to the initial doubt which a student feels when "hearing someone speak about Buddhist teaching" (545b24) and which drives him to seek the Master's instruction (547c3, 549b20), this is the "great doubt" which "is no other than the intrinsic predicament of the ego in ego-consciousness totally and exhaustively exacerbated."[742]

5. YUNMEN'S KOAN

Many earlier and contemporary Chan masters used their own or other masters' awakened self-expression as a Chan challenge. Though they did not call them *"koan"*, these masters were of course very aware of the challenging and doubt-provoking quality of awakened expression and used it expertly.

When someone brings forward a phrase or comes forth from within the concealed or the revealed, you are at once beset by doubt, appeal to heaven, appeal to earth, run to question your neighbors, and are utterly bewildered. LJL 臨濟録 T47(1985)499a6-8)[743]

When you join an accomplished monk's assembly and he manifests his ability in a phrase, you'll ponder completely in vain. (YML 545a21)

Some of these expressions became famous and circulated in Chan circles

well before the term *koan* came into use to designate this sort of challenge. They were used by various masters who cited them, discussed them among themselves (573c28), and sometimes linked them to their own challenges and tests. The following story is told of Master Linji:

> Master [Linji] heard that Deshan of the second generation had said, "Thirty blows if you can speak; thirty blows if you can't." The Master told Luopu to go and ask Deshan: "'Why thirty blows to one who can speak?' Wait until he hits at you, then grab his stick and give him a jab. See what he does then." When Luopu reached Deshan's place he questioned him as instructed. Deshan hit at him. Luopu seized the stick and gave Deshan a jab with it. Deshan went back to his quarters. Luopu returned and told Linji what had taken place. "I've always held wonder for that fellow," Master [Linji] said. "Be that as it may, do you understand Deshan?" Luopu hesitated. The Master hit him. (LJL 臨濟録 T47(1985)503c19-25)[144]

However, in contrast to most earlier and contemporary Chan masters -- who most of the time challenged their students either with their own favourite devices (such as Muzhou's "Where are you from" or Xuefeng's "What is it?") or set questions ("What is the meaning of Bodhidharma's coming from the West?") and only occasionally used words by other masters (or from scriptures) and questions about them -- Yunmen used all of these devices and additional ones in very creative ways. The previous sections of this chapter described and illustrated some of the major teaching devices which the Master used in order to bring the challenge home to his students. These include his enigmatic one-word answers, substitute answers, alternative answers, questions about old sayings and events, incomprehensible actions, irrational and paradoxical statements, blasphemy, abuse, commonplace answers, etc.

Some of the Master's challenges do not make use of old sayings, events from the Chan tradition, quotes from scriptures, and the like; they originated with Yunmen and occasionally became the stuff of later *koan* when other masters used them for their purposes. A famous example is the following conversation between Yunmen and a monk; about two centuries after it was held, the man who was to become the most famous Chinese propagator of *koan*, Dahui Zonggao (大慧宗杲; 1089-1163), was given this as a *koan* by his teacher Yuanwu Keqin (圜悟克勤; 1063-1135).

> [Someone] asked [Master Yunmen], "What is the point of origin of all buddhas?" The Master said, "East Mountain walks on the water." (YML 545c19)

Dahui is said to have offered forty-nine replies, but Yuanwu did not approve![745] The following are some typical examples of challenges by Yunmen which do not make use of words by other masters or scriptures:

> If you really do not understand, turn for the time being to some verbal teachings.[746] [For instance,] I keep telling you that all the Buddhas of past, present, and future from lands [innumerable] like specks of dust, the twenty-eight Indian, and the six Chinese patriarchs are all on top of this staff where they expound the Buddhist teaching, manifest themselves by spiritual powers in different forms, and have their voices respond in the ten directions as they like and without the slightest hindrance.[747] Do you understand? If you don't understand, do not pretend that you do. Even if you don't [pretend]: have you closely examined and do you really see [what I just spoke of]? (YML 550a26-b2)

> In the [Dharma] Hall, the Master said: "Without any reason, Vasubandhu Bodhisattva is transformed into a wooden stick." Then he took his staff, drew a line on the earth, and said: "All ye Buddhas, [countless like] grains of sand: get involved in discussions in here!"[748] Then the Master left his seat. (YML 550b27-29)[749]

> In the hall, the Master said: "Your eyelashes stretch out horizontally in all ten directions, and your eyebrows penetrate heaven and earth above and the yellow springs[750] below. But Mt. Sumeru has blocked your throat. Now is there something [in what I said] that you understand?[751] If you can understand, pick up Vietnam[752] and bang it against Korea!"[753] (YML 552b10-12)[754]

> The Master once held up his staff and showed it to the assembly with the words: "This staff has turned into a dragon and has swallowed the whole universe. Mountains, rivers, and the great earth -- where are they to be found?" (YML 558b23-25)[755]

On the other hand, many *koan* by Yunmen use words by other masters or from scriptures; this type of *koan* became increasingly popular in the Master's wake and forms the material of systematic *koan* use which developed mainly in the 11th and 12th centuries. Often, Yunmen sharpens and focuses the challenge inherent in an anecdote or passage from a scripture. His questions and remarks bring home the challenge and direct the student's search much in the manner of Yuanwu's comments in the *Blue Cliff Record*.

> [Master Yunmen] mentioned a monk who had asked Xuefeng for instruction. Xuefeng had asked him: "What is it?", and at these words the monk was greatly awakened. Master [Yunmen] said: "What is it that Xuefeng had told him?" (YML 554b20-21)

> [Master Yunmen] quoted a saying by Mazu: "All words belong to the school of Kanadeva[756]: it considers just this to be the principal." [Master Yunmen] said, "An excellent saying! Only, nobody asks [me about it]." A monk then asked, "What about the school of Kanadeva?" Master [Yunmen] replied, "You belong to the lowest of all ninety-six kinds [of heretics] in India!" (YML 560b1-3)[757]

> [Master Yunmen] quoted the Heart Sutra: "There is no eye, ear, nose, tongue, body, nor mind." The Master said, "For you, there's some eyes that see; thus to say that there's none is impossible. Right now when you look, it cannot be said that there isn't any [eye]. Nevertheless, you see everything. What problem is there? What sense-object is there?" (YML 557c16-19)

Along with the systematization of its use in Chan teaching and practice, the *koan* challenges came to consist increasingly of sayings and anecdotes of masters who had died long ago. It appears that Yunmen was the first Chan master to make extensive, creative, and systematic use of such anecdotes, dicta, and conversations by earlier masters in order to challenge his students; his records contain hundreds of examples. This fact alone should secure him a prominent spot in the history of Chan and of *koan* use.

However, as mentioned and illustrated in the preceding section about the Master's teaching method, he used several interesting devices to bring home the point of such challenges and increase the listener's doubt. For instance, when the students are unable to come up with a response to the Master's challenge consisting of a saying and a question about it, he often intensifies their confusion and doubt by one or several substitute answer(s) which are even less approachable and permit no hold:

> One day [Master Yunmen] said, "A man of old said, 'A phrase which is completely to the point is a stake to tether a donkey to for myriads of world-ages.'[758] How can you know [how] to avoid this mistake?" In place [of his listeners, Yunmen] said, "The bridge of Zhaozhou,[759] the great [Maitreya] statue of Jiazhou."[760] (YML 562a7-9)

Many of the Master's answers to questions by his students, particularly his famous "one-word answers" and other short answers, were so enigmatic and doubt-provoking that their later use in *koan* collections is not surprising.

[Someone] asked [Master Yunmen], "How about when the tree withers and the leaves fall?" The Master said, "The essence is manifest:[761] golden [autumn] wind." (YML 550c20)[762]

Apart from challenging his students in many ways, Yunmen also gave them interesting guidance as to how they should handle such challenges. One notices that instructions in *koan* collections by later masters have very similar forms.

If in your heart-mind there is all-encompassing, utter darkness[763], then tomorrow morning and in the coming days you definitely will have some business to attend to. If you're of slow and wavering nature[764], then turn for the time being to the teachings[765] established by the old teachers, inquire East and inquire West,[766] and see what there is to them. (YML 545b20-23)

Master [Yunmen] said, "The occasions[767] of picking up the mallet, raising the whisk, or snapping the fingers -- come on, scrutinize them all! They too are not yet without any trace." (YML 558c15-16)

After citing some well-known *koan*, Yunmen says:

Try to get a firm hold on [the meaning of these sayings], reflecting upon them from all angles -- after days or years an entrance will by itself open up. This matter does not allow anyone to substitute for you; it is nothing but the very own mission of each person. If the old masters appear in the world, it is just to act as witness for you. (YML 547a24-27)

Much in the manner of later masters who made systematic use of *koan*, Yunmen not only challenges his students with awakened self-expressions of other masters but seeks to make them face their inability of producing a response, to intensify their concern, and to strengthen their doubt. Yuanwu also clearly saw such effects of the *koan* when he cited Yunmen's words: "When it is brought up and you don't fix your attention on it, we're misleading each other; if you try to assess it by thinking, in what aeon will you awaken?"[768] Occasionally, the hearer's doubt is stimulated -- as in Zhaozhou's famous negative answer to a monk's question about the presence of Buddha-nature in a dog which is upheld by Buddhist doctrine[769] -- by statements which contradict accepted doctrine:

[Master Yunmen] cited the verse of a patriarch:[770] "Each separate entity (dharma) is originally a separate entity (dharma)." Master [Yunmen] said: "Walking, standing, sitting, and reclining are not originally a separate entity (dharma). Nothing whatsoever -- for example mountains, rivers, the great earth and your dressing and eating day and night -- is

originally a separate entity (dharma). What mistake is there?" Again, [Master Yunmen] said: "'A dharma is at root a dharma without dharma.'"[771] He held up his staff and said: "This isn't 'original dharmalessness'." (YML 555b6-9)

Numerous parts of Yunmen's question-answer exchanges were later used as *koan* in collections, for instance the following initial question by the the Master which addresses man's central concern frontally:[772]

[Master Yunmen] quoted [the words]: 'Medicine and disease condition each other. The whole great earth is medicine; what is your self?' Master [Yunmen] said, "When the cheap is faced, it is valuable." A monk said, "I request your teaching, Master." The Master clapped his hands once, held up his staff, and said: "Take this staff!" The monk received it and broke it in two. The Master remarked, "Though [you act] like this, you still deserve thirty blows." (YML 557b25-28)

Yunmen's use of the *koan* and stress on doubt thus appear to have played a considerable role in the historical development of methods of Chan teaching and practice; however, their immediate intent was to lead his actual students to throw off the bonds of dualistic attachment and attain absolute freedom.

I. BREAKING THROUGH DUALITY

1. JIZANG'S THREE LEVELS OF THE TWO TRUTHS

In his *Madhyamaka Kârikâ*[773] Nâgârjuna says:

> The Buddhas teach *dharma* (the doctrine) by resorting to two truths: One is the conventional or provisional truth, the other is the ultimate truth.
> Those who do not comprehend the distinction between these two truths
> Do not comprehend the deep significance in the Buddha's teachings.[774]

Murti[775] defines conventional truth (skt. *samvrti satya*) as "truth so called; truth as conventionally believed in in common parlance."[776] From the absolute standpoint, this truth is "totally false".[777] According to Candrakîrti, *samvrti* can be defined in three ways:

1. It is "that which covers up entirely the real nature of things and makes them appear otherwise. In this sense it is identical with *avidyâ*."

2. "It may also mean the mutual dependence of things -- their relativity. In this sense it is equated with phenomena, and is in direct contrast with the absolute which is by itself, unrelated."

3. Thirdly, it may mean "that which is of conventional nature [...], depending as it does on what is usually accepted by the common folk."[778]

Ultimate truth (*paramârtha satya*), on the other hand, is "the knowledge of the real as it is without any distortion"; it is "beyond the scope of discursive thought, language and empirical activity" and is said to be 'the unutterable [...], the unthinkable, unteachable, etc.'"[779] In ultimate truth, both the difference of the subject (cognizing agent) and that of its objects is absent;[780] it is "the unutterable ultimate experience wherein the real and the intellect cognizing it are non-different (*advaya*)".[781] However, one should not mistake this for a simple identity:

> For the Mâdhyamika not only difference but identity too is avidyâ; the real is neither one nor many, neither permanent nor momentary; neither subject (vijñana) nor object. These are relative to each other and are equally unreal.[782]

This is certainly not the place for a broad discussion of the

complicated issues surrounding the two truths[783] or of a philosophical description of nonduality.[784] However, mention of one particular development in Chinese Buddhist thought may not only help in clarifying what the Chan masters had realized and tried to have their disciples realize; it may also advance a central argument for the view that the heart of Chan, nonduality, is no different from that of Buddhism in general. This development is Jizang's 吉藏 (549-623) scheme of three levels of two truths.

In his *Essay on the Two Truths* (*Erdi yi* 二諦義)[785] and in a chapter of his *Dacheng xuanlun* 大乘玄論 which discusses the two truths,[786] Jizang presents his thought on the three levels of these truths which may be schematized as follows:[787]

Table 11: Schema of Jizang's three levels of two truths

	Truth so-called (conventional truth)	Ultimate truth (genuine truth)
First level: *(simple 'realism' and its denial)*	Ordinary people say that the truth is that things exist.	The Buddhas say that things are really empty; when they are said to exist, it is only in the mundane sense.
Argument:	*Separate entities (dharmas) exist.*	*That is just conventional truth; in reality they are empty.*
Second level: *(simple duality and its denial)*	Duality is adhered to: being and non-being, permanency and impermanence, life-death and nirvana, conventional and genuine, etc.	Acceptance of any duality is only truth so-called, while denial of both extremes constitutes the Middle Path.
Argument:	*Well, so there is illusion and reality, life-death and nirvana.*	*This still falls into the two extremes; in truth there is neither life-death nor nirvana, neither existence nor non-existence, etc.*
Third level: *(dualism of duality and nonduality and its denial)*	Affirms that the two extremes either are or are not; either the duality of the second conventional level or the simple nonduality of the second absolute level are adhered to. This is a dualism of duality and nonduality.	Denies both duality (extremes) and simple nonduality (centrality); accepting or discarding the two extremes constitutes another dualism and thus belongs to conventional truth.
Argument:	*Okay. So there is duality for the deluded and nonduality for the sage.*	*Not so; this is still attachment to a dualism. True nonduality is nondualistic duality;*[788] *it is neither attached to two nor not-two.*

This classification aims, just like Jizang's "three kinds of Middle Way",[789] essentially at a clarification of the meaning of nonduality. It constitutes a dialectical process; each higher level of conventional truth seeks to subsume the theses and antitheses of the lower level into a synthetic argument, but from the standpoint of ultimate truth this argument is just another dualistic thesis. The side of ultimate truth is antithetical and functions like a medicine given in correspondence to a specific disease. In this sense, the arguments given on the side of *paramârtha satya* are not absolute but relative. This is not only due to the way in which Jizang's three levels are set up but also to the impossibility of conveying ultimate truth as *such* (see section F of this chapter).

Ultimate truth must, according to Jizang, be beyond the duality of 'ultimate' and 'conventional'; thus he speaks of the "Middle Way which clarifies the merging of the two truths".[790] This "Middle" is neither genuine nor conventional.[791] It is nothing other than nonduality in its proper sense, i.e. nonduality which is beyond duality and its opposite. As Master Yuanwu says:

> That the ultimate [truth] and the conventional [truth] are not-two: just this is the highest meaning of the holy truths. (BYL 碧巖録 case 1, T48[2003]140b15)

Buddhist scriptures use many paradoxical expressions to describe this Middle Way, and modern authors also resort to paradox; DeMartino for instance calls it appropriately "nondualistic-dualism."[792] Ultimate truth should thus not be regarded as an absolute which stands opposed to something relative. Rather, it must be beyond absoluteness and relativity. Mimaki and May noted that this "vanishing of the absolute" is "the very motor of the dialectic of the Prajñâpâramitâ and the Mâdhyamika".[793] A similar concern is apparent in so-called "philosophical" Daoism, particularly in Zhuangzi's 莊子 second chapter.[794] Could it be that the heart of the often-noted similarity of Chan Buddhism and these movements consist just in this "vanishing of the absolute", i.e., in going beyond any duality?

2. THE THREE LEVELS OF BAIZHANG

Countless passages in Chan literature document that nonduality forms the heart of Chan. As in Mâdhyamika, dialectical explanations are often used to explain its nature. The first pages of the Extensive Records of Baizhang (*Baizhang guanglu* 百丈廣録) are a good example of this. They advance the central argument of the whole book in the form of a three-level progression.

On the <u>first level</u>, asceticism is seen as antidote to the diseases of greed and aversion (BZGL 百丈廣録 ZZ119:82d13 ff.). However, though the monks may have gotten rid of greed and aversion they now rely on and dwell in the absence of greed and consider that correct (82d14-15). "If one no longer selfishly loves and grasps yet abides in not loving and not grasping and considers that correct, it is [but] the elementary good."[795] On this first level, one pole of a duality is renounced in favor of the other; this is "weeding out the profane" (82d5) in favor of the holy and "abiding in the subdued mind" (83a2); but the holy and the subdued mind again constitute objects of attachment for a subject. This form of attachment is said to be a "result of meditation" 禪那果 (83a3). Such monks still hold on to some thing, method, or form; they are "fond of the raft and will not give it up" (83a2).[796]

On the <u>second level</u>, this attachment to the "higher" or "better" pole of duality must be given up. However, another danger lurks right there: attachment to non-attachment. One must not only overcome selfish love and grasping but also attachment to the cessation of such love and grasping. "Once one does not [selfishly] love and grasp yet does not abide in not loving and grasping, it is the intermediate good" (83a3). But even this is still "half-word teaching" (83a4); though one avoids attachment to either the Buddha or his antagonist Mara (83a4) -- and thus to one pole of a duality in favor of the other -- one still harbors a subtle form of attachment which Baizhang calls "meditation disease" 禪那病 and "the bondage of bodhisattvas" (83a5). While monks on the first level still harbor attachment to some form, those on the second level cannot overcome their attachment to formlessness; they "fall into the realm of formlessness" (83b2).

They are, in other words, attached to nonduality and are proudly aware of their achievement.

On the third and last level, even these most subtle bonds are thrown off. "Once one does not abide in not loving and not grasping and additionally does not form an awareness of not abiding, it is the final good" (83a5-6). Here, one "avoids falling into the realm of formlessness, avoids succumbing to the meditation disease, and avoids falling for the vehicle of the bodhisattva or the state of the king of demons" (83a6-7). As all barriers of knowledge, station, and practice fall, one sees one's awakened nature (83a7-8). Awakening or Buddhahood thus cuts off both the folly of subtle knowledge (first stage) and that of extremely subtle knowledge (second stage).[797] The person who manages to reach the third stage is likened to "a deer which leaps three times and gets out of the net" (83a10); he is called "an enlightened one beyond confinement who cannot be captured or bound by anything" (83a11).

> In life he is not stayed by life, in death he is not obstructed by death, and though he is within the five components of living beings [which are matter, sensation, perception, volition, and discrimination], it is as if a door had opened; he is not obstructed by these components. He is free to go or to stay, going out and entering without any difficulty. If one can be like this, there is no question of stages or steps and of superior or inferior. Down to the bodies of ants -- if one can just be like this -- all is the land of pure marvel.
> (BZGL 百丈廣録 ZZ119:83a14-17[798])

3. GOING BEYOND DUALITY

The instructions and exchanges of other great Chan masters such as Huangbo, Linji, Zhaozhou, Yunmen, Xuedou, or Yuanwu usually do not contain expositions of such a systematic kind, but even just a few quotes of their words will leave no doubt that the essence of their teaching is identical with that of Baizhang:

> The profane attaches himself to objects; the practicioner attaches himself to mind. When both objects and mind are both forgotten: this is the genuine Buddhist teaching.
> (ZXFY 傳心法要 T48(2012A)381a20)

> Understanding and not understanding are both wrong. I say this straight out. Anyone in the world is free to denounce me as he will.
> (LJL 臨濟録 T47(1985)497a7-8[799])

For a follower of the Way with a clear eye, Mara and Buddha are both to battle.[800]
If you love the sacred and hate the secular
You float and sink in the sea of life-and-death.[801]
(LJL 臨濟録 T47[1985]498a28-b1)

Buddhas are born from non-dependence. If you awaken to non-dependence, there is no Buddha to be obtained, either. Insight such as this is true insight. (LJL 臨濟録 T47[1985]498c3-4)

[Someone] asked [Master Zhaozhou], "How about when I have not brought anything with me?" The Master replied, "Put that down, too!" (ZZL 趙州録 ZZ119:162d9[802])

[Someone] asked, "What is holy?" Master [Zhaozhou] said, "Not ordinary." [The questioner] asked, "What is ordinary?" The Master replied, "Not holy." [The questioner] said, "How about when it's neither ordinary nor holy?" The Master exclaimed, "A fine Zen monk!"
(ZZL 趙州録 ZZ119:162c13-15)

[Master Yuanwu said,] "Though you be clean and naked, bare and purified, and totally without fault or worry, this is not yet the ultimate. In the end though, what is it? Look carefully at the following quote [by Xuedou in a poetic comment on words by Master Yunmen]: 'I snap my fingers: how lamentable is emptiness (sunyata)!'"
(BYL 碧巖録 case 6, T48[2003]147a10-12[803])

One could continue to cite Chan literature *ad libitum*; it also contains various stories and topics which illustrate Baizhang's three-stage progression. We will cite just one famous story which uses formulations that are similar to Yunmen's:

Chan Master Qingyuan Weixin of Jizhou[804] [said in a public instruction] in the [Dharma] Hall: "Thirty years ago, when I did not yet practice Chan, when I saw a mountain it was a mountain, and when I saw a river it was a river. As time went on I gained more familiarity with knowledge and found an entry; [at this stage,] when I saw a mountain, it wasn't a mountain, and when I saw a river, it wasn't a river. And right now, having some place to rest, like before when seeing a mountain it just is a mountain, and when seeing a river it just is a river. You all of the assembly [, tell me]: are these three kinds of view identical or different?" (WDHY 五燈會元 ZZ138 卷 17)

Yunmen's records feature some passages where similar phrases occur:

You monks must not think falsely; heaven is heaven, earth is earth, mountain is mountain, river is river, monk is monk, and layperson is layperson. (YML 547c11-12)

I used to say: "All sounds are the Buddha's voice, all forms are the Buddha's form, and the whole great earth is the Dharma body." It's completely in vain to see in Dharma any view. Now, when I see a staff I just call it 'staff', and when I see a house, I just call it 'house'. (YML 559a15-17)

It is in this context of a dialectical progression beyond duality that Yunmen's and other masters' teaching will unfold its deep meaning. The movement "upward" (*xiangshang* 向上) aims at nothing other than the thorough realization of nonduality. Though Chan masters adopt different skillful means (*fangbian* 方便) depending on the requirements of their disciples, and though their character may favor harsh and demanding or lenient and understanding ways of dealing with people,[805] the goal they pursue remains the same: to free their disciples from dualistic attachment of any kind. The movement "upward" or "beyond" duality may thus be said to be at the heart not only of Yunmen's teaching but of Chan teaching in general.

Iriya regarded this "upward" movement as a central characteristic of Yunmen's teaching and devoted a stimulating article to this theme.[806] In contrast to the present writer who sees the last two quotes from the YML in the context of a movement beyond duality that can be observed in Chinese Buddhism in general and is very pronounced and radical in Chan Buddhism, Iriya tried[807] to interpret these two passages and similar ones by Yunmen's co-disciple Xuansha[808] in terms of biographical stages that reflect changes and developments of opinion;[578] according to this view (Iriya speaks of a hypothesis[809]), Yunmen taught different things in three successive stages of his teaching carreer and at times criticized views which he had held at earlier stages. While this is quite possible, the given passages hardly warrant such farreaching conclusions. Indeed, Chan masters often emphasized that they provide the medicine that suits their disciple's disease. Thus Master Linji said, "All that I teach is just temporary medicine to cure a corresponding illness. Indeed, no real Dharma exists?"[810] Master Yunmen expressed the same view in more concrete terms:

The old masters couldn't help it: when they saw you run about wildly, they spoke to you of

'supreme wisdom and nirvana' [and thus] were misleading you -- they drove in a stake and tied you to it. Again, when they saw that you didn't understand, they said to you: 'It's not supreme wisdom and nirvana.' (YML 553a19-21)

On the same line, Yuanwu comments Yunmen's statement that "medicine and disease correspond to each other" as follows:

"Medicine and disease correspond to each other." This is just an ordinary proposition. If you cling to 'being,' he speaks for you of 'nonbeing;' if you are attached to 'nonbeing,' he speaks for you of 'being.' If you are attached to 'neither being nor nonbeing', he manifests the sixteen-foot golden body for you in a pile of crap, appearing and disappearing. (BYL 碧巖録 case 87, T48[2003]212a25-26)

Additionally, there are numerous examples where a master gives contrary answers to identical questions.[811] Such pronouncements suggest, as does Yunmen's public instruction number 17,[812] that the context of the nature of nonduality may, in conjunction with dialectical schemes such as the ones mentioned above, prove to be more helpful for the understanding and analysis of such teaching than biographical hypotheses.[813]

The following passage from the YML exemplifies the movement "upward" in a neat dialectical progression which is similar to Baizhang's three levels:

The Master one day held up his staff and mentioned the [Buddhist] teaching[814] which says: "The ordinary person in all sincerity says that this exists, [those of] the two Vehicles[815] say in their explanations that it doesn't exist, the pratyekabuddhas say it exists as an illusion, and the bodhisattvas realize that its very essence is emptiness."
Then [Master Yunmen] said: "When an accomplished monk sees this staff, he just calls it a staff; when he walks, he just walks, and when he sits, he just sits. In all of this he cannot be stirred." (YML 555c3-6)

An "accomplished monk" such as Yunmen who when seeing a staff simply calls it a staff is one who has broken through duality:

You must have greatly penetrated and greatly awakened: then as before mountains are mountains and rivers are rivers. All the myriad things are without exception perfectly manifest, and for the first time you are a man without concern.
(BYL 碧巖録 case 45, T48[2003]182b7-9)

The man without concern thus embodies the third stage of Baizhang; he has once and for all realized nonduality and thus attained imperturb-

able tranquillity.

> If one can penetrate these two lines [by Xuedou: "In one there are many kinds; in two there is no duality"], [one realizes] the basis of the ancient saying, "Fused into one whole, as of old you see that mountains are mountains, rivers are rivers, long is long, short is short, heaven is heaven, and earth is earth." (BYL 碧巖録 case 2, T48{2003}142a16-19)

This "one whole" refers, as Xuedou's words clearly show, not to some unity which stands opposed to diversity but -- to use DeMartino's words again -- to nondualistic duality. Hence Yuanwu could say: "The myriad things return to one, but one is not needed either."[816]

If going beyond duality and realizing genuine nonduality is the ultimate goal of Chan, the drive beyond duality must express itself both in the content and method of teaching. In the *Records of Yunmen* we find a profusion of examples; indeed, the Master's constant exhortations to go beyond, to do one more step, to topple the ultimate, etc. are one of the most striking characteristics of his teaching. Several entire instructions are devoted to this theme,[817] and many of the Master's his statements show the pattern of 'even if you got to some point, this is nothing yet and you must press on and on until duality is conclusively broken through'.

> If you don't understand, do not pretend that you do. Even if you don't [pretend]: have you closely examined and do you really see? [But] even if you reached this stage you could still not even dream of a true monk. You wouldn't even meet one in a three-house hamlet!" (YML 550b1-3)

> Even if you'd be able at once to distinguish [the whole universe, the world, the three vehicles' twelve divisions of teachings, all the Buddhas of the three periods, and the verbal teachings of the whole empire's masters] clearly right there [on your eyelashes], you'd still be a fellow out of luck, one who jumps into the shit pit without the slightest reason. If [such a chap] should ever visit my assembly of patchrobed monks, I'd break his legs! (YML 551a1-3)

> [Master Yunmen] mentioned the following words by Panshan: "When the light (subject) and the [illuminated] region (object) are both forgotten, what other thing could there be?"
> Master [Yunmen] said: "Even though he speaks like this, he's still only at the halfway stage. This is not yet the one road to breakthrough." A monk then asked: "What is the one road to breakthrough?" Master [Yunmen] said: "The Flower Peak of Tiantai, the stone bridge of Zhaozhou." (YML 554c12-14)

Caught in duality, one is unable to extricate oneself from "I" and "you", "this" and "that", "life" and "death", "suffering" and "awakening", "Buddha" and "Mara", etc. The thorough exposure of this predicament and the testing of claims to have overcome it have been called "the tooth and nail of the [Chan] school since time immemorial".[818] Going beyond the predicament of duality is, according to Yunmen, Chan's "single most crucial point":

> Even if you have attained freedom from being obstructed by anything you encounter[819] and have managed to reach the emptiness of words, phrases, and all entities -- [the realization] that mountains, rivers, and the world are [but] words, and that words cannot be grasped either -- , and [even if] you're wholly equipped with the so-called 'samadhi' and the 'sea of [original] nature',[820] [your state] is still nothing but waves turning round and round without any wind.[821] Even if you forget [dualistic] knowledge in awakening -- awakening is nothing other than Buddha-nature -- and are called 'a man without concern',[822] you still must realize that there is a single most crucial point: going beyond![823]
>
> (YML 559a29-b4)

This instruction brings out the radical nature of this movement "beyond" which is nothing other than the thorough realization of non-duality. As long as there is duality, everyone and everything is exposed to the Master's relentless attack. Yunmen even says he would "knock the Buddha dead with a single stroke and feed his body to the dogs" (560b18), and he calls this "a noble attempt to bring about peace on earth" (560b18-19) because a Buddha as antipode to a deluded being is just another object for a clinging subject. Chan master Zhaozhou says the same thing in a less offensive way:

> Addressing the assembly, Master [Zhaozhou] said, "I don't like to hear the word 'Buddha'."
>
> (ZZL 趙州録 ZZ119:162d15)

Breakthrough cannot be achieved by shifting inside this duality but solely by breaking through duality as such; this can only happen when, to say it in Yunmen's words, "the whole thing is brought up":

> The Master once said:[824] "Even if you realize directly that 'there is not the slightest trouble or affliction in the whole universe', this is still but a turning phrase.[825] When you do not see any form, it is only half the issue. You must further realize that there is a time when the whole thing is brought up."[826] (YML 557a28-b1)

4. LETTING GO

Yunmen's words -- and of course also his teaching method[827] -- emphasize that breaking through duality is not just an intellectual exercise but a total and existential affair. Duality must be radically and conclusively broken through. This means that any attachment whatsoever must be gotten rid of; one must "let go".

> The twenty-eight Indian and six Chinese patriarchs as well as the empire's teachers are all on the tip of this staff. Even though you may be able to understand this and distinguish it with extraordinary clarity, you're only at the halfway stage. If you don't let go, you're nothing but wild fox spirits! (YML 554a1-3)

"Letting go" means cutting the root of all attachment. According to the *Vimalakirti Sutra*,[828] attachment (*you ai* 有愛) is the source of the disease of sentient beings. In particular, "attachment to oneself is the exclusive source of this disease".[829] The elimination of this root-attachment is the central objective of Buddhism:

> Baizhang asked [Mazu], "What is the essential meaning of Buddhism?" [Master Ma]zu said, "It consists exactly in your letting go of yourself and your life." MZL 馬祖語録 ZZ119:407a13

Yunmen knows very well that it is most difficult to let go:

> Once [Master Yunmen] said, "Bodhidharma came from the West. Why does he have trouble getting successors?" In place [of the silent audience] he said, "[Because of] letting go." (YML 563b4-5)

The objective of the Chan path is the radical and ultimate overcoming of dualism, the dualism which consists of a restless subject both attached to itself and to other objects; this attachment can only be overcome in a radical way by letting go. In this context, letting go applies to the object-dependent and self-attached subject as well as to its objects; in other words, both subject and object must be let go of.

> All worlds in the ten directions, the whole universe, and the great earth are [shattered to] a hundred pieces[830] by one line [drawn] by a staff.[831] [Even] if the Three Vehicles' twelve divisions of teachings and the coming of Bodhidharma from the West are let go of, it won't do. As long as you don't let go, you're not worth a single shout. (YML 553c25-27)

Like any other object characterized by form and designation, even "Buddhahood" must be overcome:

[Master Yunmen] mentioned that [Master Liangjie of] Dongshan[832] had said: "You must know that there is something which goes beyond Buddha." When a monk had asked: "What is it that goes beyond Buddha?", [Master Liangjie of Dong]shan had replied: "Non-Buddha."[833] Master [Yunmen] said: "This is beyond any designation or form; that's why it is called 'Non-'." (YML 558a8-10)

But not only Buddha but also the absence of Buddha can form an object of attachment; thus Yuanwu says:

Where there is Buddha, do not stay; if you stay there, your head will sprout horns. Where there is no Buddha, quickly run past; if you don't run past, the weeds [of ignorance] will grow ten foot high. (BYL 碧巖録 case 95, T48[2003]218a19-20)

Letting go of "Buddha" and "no Buddha", of "is" and "is not", of "this" and "that", of subject and object is the ultimate objective of Chan.[834] Because of the radical and irreversible nature of this breakthrough, Chan literature often resorts to the images of death and birth when discussing it. Yunmen's characterization of the Chan school is a case in point: "This [Chan] school is utterly free;[835] it kills or gives life as the occasion requires."[836] And Yunmen's fellow disciple under Master Xuefeng, Xuansha Shibei 玄沙師備, remarked:

In the whole Chinese empire I have not yet seen a single person present the central matter of our religion. If there would have been someone who presented it, the people of the whole earth would have lost their lives. (XSL 玄沙語録 ZZ126:207d3-4)

In a comment to a Yunmen-case of the *Blue Cliff Records*, Master Yuanwu describes the nondual view of one who has died the great death yet lives:

If only you do not see that there are buddhas above and sentient beings below, mountains, rivers, and a world outside, and seeing, hearing, sensation, and knowledge inside: then you are like one who has died the great death and is alive.
(BYL 碧巖録 case 6, T48[2003]146c8-10)

To create opportunities for their students to die the "great

death" which consists of "smashing the net [of duality]" by "at once abandoning gain and loss, 'is' and 'is not'" and for the birth of man who is "completely free and at ease",[837] the Chan masters use many means;[838] foremost among them is the promotion of doubt.[839] The teacher can only help the student to come to his own im-mediate and existential realization that inside the net of duality there is no way of escape; no method or practice can be held on to, and no object of faith can bring about release.

> Attainment is attained instantly, with no time required, no practice, no realizing, no gain, no loss; throughout all time there is nothing other. (LJL 臨濟録 T47(1985)498b6-7)

Only smashing duality as such can break the vicious circle of attachment and repulsion, gain and loss, being and nonbeing, etc.

> What are you seeking? Everywhere you're saying, 'There's something to practice, something to prove.' Make no mistake! Even if there were something to be obtained by practice, it would be nothing but birth-and-death karma. You are saying, 'The six paramitas and the ten thousand [virtuous] actions are equally to be practices.' As I see it, all this is just making karma. Seeking Buddha and seeking Dharma is only making hell-karma. Seeking bodhisattvahood is also making karma, reading the sutras and studying the teachings is also making karma. (LJL 臨濟録 T47(1985)499b8-11)[840]

J. NONDUALITY

1. AUTHENTIC NONDUALITY

As mentioned before, Jizang's scheme of three levels of two truths is a dialectical exposition of nonduality; in essence, Jizang uses this device to show that genuine nonduality is beyond any duality, including second-level or *meta*-dualism. In his excellent analysis of the nature of authentic nondualism, DeMartino explains:

> [A]mong the many possible forms of dualism, there is also to be included the dichotomy between 'dualism-and-nondualism.' This latter form of duality has here been designated as second-level or "*meta*-" dualism. Any supposed nondualism which remained in such a *meta*-dualistic contrast to dualism would not, obviously, be a true non-dualism.[841]

One of Jizang's foremost concerns was, as Hirai indicates,[842] a sound conceptual exposition of true nondualism which consequently takes both the dual aspect of the non-dual (*buer er* 不二二) and the non-dual aspect of the dual (*er buer* 二不二) into account. Again, DeMartino makes essentially the same point:

> Zen's authentic non-dualism even includes -- as it must, in order for it to be authentic -- the very "self-identity" or non-duality of 'nondualism-and-dualism.' Genuine non-dualism, consequently, is neither a simple non-dualism nor, of course, a simple dualism, but it is always what is here being called a nondualistic-dualism.[843] (...) The nondualistic-dualism of Zen Buddhism may thus be said to contain within it both the components of nondualism and dualism in what may be designated either as a "self-identity" or a mutual "negation-fulfillment" of the two.[844]

According to DeMartino, the nonduality actualized in Zen Buddhism on the one hand negates both components of any dualism; from this point of view, it advances a double negation ("*neither* dualism *nor* nondualism"). On the other hand, it affirms both components of any dualism; from this perspective, it appears as a double affirmation ("*both* dualism *and* nondualism").[845] DeMartino's "negative" mode in which "non-dualism affirms itself by non-dualistically denying all dualism"[846] can be seen as corresponding to Jizang's "nonduality of the dual" (*er buer* 二不二), and DeMartino's "positive" mode where "non-dualism affirms itself by non-dualistically affirming all dualism"[847] has its parallel in Jizang's "duality of the nondual"

(*buer er* 不二
二). Both of these aspects must be present in genuine nondualism; hence Chan Master Yuanwu says:

> Though this matter has no gain and loss, the gain and loss are tremendous. Though there is no picking and choosing, when one gets here, one nonetheless needs to be equipped with the eye to pick and choose. (BYL 碧巖録 case 66, T48[2003]196c10-12)

When Yunmen repeatedly says that "one will not do and two is not it either",[848] he makes the same point as the authors quoted above. To discard one pole of a duality and to choose the other one is but another form of dualism: "If you take up one and let one go, you're not yet an adept."[849] Even *bodhi* and *nirvana* are "hitching posts for asses",[850] and attachment to some simple identity is no lesser delusion than attachment to its opposite:

> If [you] say 'this very mind is Buddha', [you] provisionally accept the slave as master and life-death (samsara) as nirvana. This is precisely like cutting off one's head in pursuit of life. (YML 554a10-11)

In an interesting public instruction,[851] Yunmen describes man's dualistic delusion on two levels. On each of these two levels, the disease of dualism manifests itself in two forms; the similarity to the first two levels of Jizang's and Baizhang's schemes (see above, p. 160 ff.) is noteworthy. Yunmen's diseases of the first level are the following:

> When the light has not broken through,[852] there are two kinds of disease: the first is when nothing is clarified and there are objects (things) facing you. The second is when, having been able to pierce through to the emptiness of all separate entities (dharmas), it seems as if it were in a hidden way an object (thing). This, too, happens when the light has not broken through. (YML 558a20-22)

These first two diseases may form the "disease of sentient beings"[853] which Yunmen mentions in another short public instruction. On the second level, there are again two kinds of disease:

> The first is when, while having been able to reach the Dharma body, one has not forgotten subjective views due to one's attachment to separate things (dharmas, objects), and one still stagnates at the Dharma body's borderline. The second is when, though one has managed to penetrate through to the Dharma body, letting go of it is not possible. (YML 558a23-25)

These diseases of the second degree could correspond to what Yunmen calls "the disease of the wisdom-learning bodhisattva."[854] Though these four diseases may be interpreted in various ways, it is clear that in all of them dualistic attachment is still present. They are all within the problematic state where the "I" is attached to itself as opposed to the "other", where "mine" is set against "yours", "is" against "is not", "this" against "that", "life" against "death", etc. Yuanwu says in his introduction to a famous Yunmen case of the *Blue Cliff Records*:

> Buddhas and sentient beings: fundamentally they are not different. Mountains, rivers, and one's own self: how could there be any distinction? Why then is it all divided into two sides? (BYL 碧巖録 case 60, T48[2003]192b2-3)

Only when the whole dualistic matrix -- where mind is set against and attached to objects (including itself) -- is broken through can genuine nondualistic-duality obtain.

> [Master Yunmen] quoted a saying by the Third Patriarch: "When mind does not arise, the myriad things have no fault."[855] Master [Yunmen] said: "Just in this [lies] awakening." (YML 554c23-24)

The so-called "Great Death" and the "Great Rebirth" are two aspects of this breakthrough:

> Accordingly, since genuine nondualistic-duality is the negation-fulfillment (or Great Death-Great Rebirth) both of simple dualism and of simple nondualism, its Self-affirmation, once again, is its Self-negation; its Self-negation is its Self-affirmation. For this reason it can be expressed either "negatively" as the 'Great Death' or "positively" as the 'Great Rebirth'.[856]

With the "Great Death" of the ordinary "I" and its object-world and their "Great Rebirth", Buddhahood is actualized:

> [Master Yunmen] cited Xuefeng's words: "The whole world is you. I always thought that there is further being apart from that." Master [Yunmen] said: "Haven't you read that the Surangama sutra[857] says, "Sentient beings are perverted;[858] they delude themselves and chase after things. If they can turn into things, they are identical with the Buddha."[859] (YML 558b15-17)

Obviously, Yunmen does not propagate a simple identity or unity which denies any differentiation; rather, genuine nonduality is characterized by not being separate from duality. Nondualistic-duality stands both outside *and* inside duality:

> [F]rom the "positive" -- or Great Re-Birth -- perspective of nondualistic-dualism, nonduality is to be found right in duality -- and not dualistically separated from duality.[860]

After contrasting man's ordinary dualistic "I" with his awakened nondualistic Self, DeMartino furnishes a concise description of genuine nondualism:

> [W]hereas for the ordinary self duality is a strictly dualistic duality in which one form always remains finally differentiated from the other form, for man's True Self, duality is a free-flowing, non-dualistic-duality in which there is no obstruction between one form and another form. (....) Accordingly, in the nondualistic-duality of man's true Self-affirmation, self is self and other is other, and yet other is self and self is other. (....) [I]n thoroughgoing non-dualism it is not alone sufficient that A is B and B is A. Rather, A is B and B is A, and yet A is A and B is B.[861]

This view of nonduality is supported and illustrated by many passages in Chan literature and other Buddhist texts. A classic formulation from the *Diamond Scripture* is quoted in an exchange of Yunmen with one of his disciples:

> Master [Yunmen] asked a monk, "Are you reading the Diamond Scripture?" The monk affirmed. [Quoting this scripture] the Master said, "All things (dharmas) are no-things (no-dharmas), and just these are called all things." (YML 572b28-29)

In a final comment to a conversation between a fellow Chan master and a disciple, Yunmen uses words which have exactly the same pattern:

> [Master Yunmen] cited [Master Chuyuan of] Shishuang's [862] words: "You must know that there is a phrase of special transmission outside the scriptural tradition." A monk asked: "What is this phrase of special transmission outside the scriptural tradition?" [Master Chuyuan of Shi]shuang replied: "A non-phrase."[863] Master [Yunmen] said: "Just a non-phrase is a phrase."[864] (YML 558a5-7)

The *Records of Yunmen* contain a profusion of pertinent examples; the following expressions of nondualism are but a choice of passages which have the Master's staff as subject. Taking the staff as "A", these passages ought to illustrate the essence of genuine nondualism, i.e.,

that "A is B and B is A, and yet A is A and B is B."[865]

Once the Master held up his staff and said: "The whole universe, the world, killing and giving life: all is in [this staff] here." (YML 558c17)

Once the Master said, "I used to say that "all sounds are the Buddha's voice, all forms are the Buddha's forms, and the whole world is the Dharma body." It's completely useless to produce any views in Buddhist teaching. Now, when I see a staff, I just call it 'staff'; when I see a house, I just call it 'house'. (YML 559a15-17)

The Master brought up [the saying]: "All worthies without exception make use of the teaching of *wuwei*,[866] yet they do have differentiation." The Master said, "This staff is not the teaching of *wuwei*; nothing whatsoever is the teaching of *wuwei*." (YML 559a22-23)

The Master one day held up his staff and mentioned the [Buddhist] teaching[867] which says: "The ordinary person in all sincerity says that this exists, [those of] the two Vehicles[868] say in their explanations that it doesn't exist, the pratyekabuddhas say it exists as an illusion, and the bodhisattvas realize that its very essence is emptiness." Then [Master Yunmen] said: "When an accomplished monk sees this staff, he just calls it a staff; when he walks, he just walks, and when he sits he just sits. In all of this he cannot be stirred." (YML 555c3-6)

[Master Yunmen] quoted Dharma teacher [Seng] Zhao's words:[869] "The dharmas (separate entities) are not different.[870] One must not stretch the duck's [legs] and shorten the crane's,[871] level the peaks and fill up the valleys, and then think that they are no different!" Master [Yunmen] said, "The long is by nature long, the short by nature short."[872] Again, the Master said: "Each entity is settled in its position; the mundane aspect is permanent."[873] Then he held up his staff and said, "The staff isn't a permanent entity." (YML 560b4-7)

The Master once held up his staff and showed it to the assembly with the words: "This staff has turned into a dragon and has swallowed the whole universe. Mountains, rivers, and the whole world -- where are they to be found?" (YML 558b23-25)[874]

When Master [Yunmen] once saw a monk reading a scripture he said, "To read scriptures, one must be equipped with the scripture-reading-eye. The lantern, the pillar, and the entire Buddhist canon lack nothing." Holding up his staff, he continued, "The entire Buddhist canon is on the tip of this staff." (YML 572c3-5)

Since the Master was an accomplished man who could freely express the nondualistic-duality which he had realized, we find many other expressions of nonduality in the Master's records.[875] Instead of turning once more to the various modes of verbal and nonverbal

expression, two major modes of verbal expression which were described by DeMartino[876] will serve as illustration of how the structure of genuine nondualism is reflected in its expression. These two modes of verbal expression, the "negative" and the "positive", are often found in Chan texts. As mentioned above, these modes reflect the essence of nondualism either in the form of a double negation ("*neither* dualism *nor* nondualism") or in the form of a double affirmation ("*both* dualism *and* nondualism").[877] Yunmen's saying "One will not do, and two is not it either"[878] may serve as an example of the "negative" mode, and the "positive" mode can be exemplified by a statement cited by Yunmen: "An old man said, 'In the realm of nondualism there is not the slightest obstacle between self and other.'"[879] In the following passage both modes appear side by side:

> [Master Yunmen] cited [the phrase]: "Any true reality contains everything." The Master said, "What do you call mountains, rivers, and the world?" He further remarked, "All entities as such are characterized by emptiness. They neither arise nor disappear and are neither defiled nor pure." (YML 558b21-22)

Though their grammatical form is negative, pronouncements such as "True emptiness does not destroy being: true emptiness does not differ from form" (YML 554a21) also belong to the "positive" mode. The last statement is congruent with the general Buddhist assertion that "*Nirvana* [or non-dualism] is *samsara* [or dualism] and *samsara* is *nirvana*."[880] DeMartino cautions:

> [T]his does not mean that duality as a simple, unresolved duality is *nirvana*. *Nirvana* is not that dualism in which each component is always only itself and never the other. It rather means that dualism "is *nirvana*" only when it is a resolved, non-dualistic dualism, in which each component, while it is itself, is also the other.[881]

The context of both sentences quoted above shows that the Master is very aware of this:

> The Master once said:[882] "True emptiness does not destroy being, and true emptiness does not differ from form." A monk asked: "What is true emptiness?" The Master answered: "Do you hear the sound of the bell?" The monk replied: "That's the sound of the bell." The Master cried: "You'll never see it even in a dream!"[883] (YML 554a21-23)

[Yunmen] asked a monk, "An old man said, 'In the realm of nondualism there is not the slightest obstacle between self and other.' What about Japan and Korea in this context?" The monk said, "They are not different." The Master remarked, "You go to hell."
(YML 570c26-27)

Many of the Master's instructions and conversations make the same point. To quote just one more example:

The Master once said: "The lantern is your self. [Yet] when you hold your bowl and eat your food, the food is not your self." Some monk asked: "How about when food is my self?" The Master cried: "You wild fox spirit! Country bumpkin!"[884] He added: "Come, come! Isn't it you who said that the food is your self?" The monk affirmed. The Master exclaimed: "In the [nonexistent] year of the donkey you'll see it in a dream,[885] you yokel!" (YML 554a16-20)

These passages make it even clearer that one must thoroughly realize nonduality; short of this actualization, nondualism is not genuine. In other words, genuine nondualism can only be actualized nondualism; thus it is said, "A picture of a cake cannot satisfy hunger."[886] Mere intellectual understanding and philosophical eloquence are unmasked and criticized by the Master:

The twenty-eight Indian and six Chinese patriarchs as well as the empire's teachers are all on the tip of this staff. Even though you may be able to understand this and distinguish it with extraordinary clarity, you're only at the halfway stage. If you don't let go, you're nothing but wild fox spirits! (YML 554a1-3)

Just like the entire Buddhist canon and all Chan patriarchs are on the tip of the Master's staff, one of his gestures or words or even the absence of these are embodiments and expressions of genuine nondualism. The Master does not tire to test his disciples for their realization of nondualism;[887] the accomplished one ought to be able to produce a spontaneous, non-mediated expression. This kind of immediacy is grounded in the thorough actualization of nondualism.

According to my view there is no Buddha, no sentient being, no past, no present. Attainment is attained instantly, with no time required, no practice, no realizing, no gain, no loss; throughout all time there is no other Dharma. Even though there were a Dharma that surpassed this, I say to you that it would be like a dream, like a phantom. This is all I teach. (LJL 臨濟録 T47[1985]498b5-7)[888]

Genuine nondualism is characterized by this kind of immediacy; in this

sense, im-mediacy is but another word for the realization described by Huayan Buddhism 華嚴宗 where there is neither any hindrance between phenomenon and phenomenon nor between noumenon and phenomenon.[889] Or, to use another formulation by DeMartino:

> [I]n the authentic non-duality or nondualistic-duality of man's True Self, the seemingly dualistic components are never merely dualistic: the "I" is never simply "I", the other never simply "other".[890]

This is where "Mr. Zhang drinks wine and Mr. Li gets drunk."[891] To conclude, here is Master Yuanwu's appraisal of the realization needed in order to understand Master Yunmen's intention:

> But tell me, what was Yunmen's intention? Just make mind and objects a single thusness; then good and bad, right and wrong, won't be able to shake you. Then it will be all right whether you say "there is" or "there isn't"; then it will be alright whether you have mental activity or you don't. When you get here, each and every clap of the hands is a decree.
> (BYL 碧巖録 case 83, T48[2003]209a13-16)[892]

2. THE TRUE SELF

When the dualistic matrix is broken through, the root of attachment is cut and for the first time freedom prevails. Yuanwu introduces the case on "Vimalakirti's Gate of Nonduality" with the following words:

> Though you say "It is," there is nothing which "is" can affirm. Though you say "It is not," there is nothing that "is not" can negate. When "is" and "is not" are left behind, and gain and loss are forgotten, then you are clean and naked, free and at ease.
> (BYL 碧巖録 case 84, T48[2003]209b16-17)[893]

The "subject" enjoying this freedom is man's true or formless self. Hisamatsu characterizes it as follows:

> This Self is liberated precisely from the ordinary self that stands in dualistic opposition to the "other." For although this Self is called Self, it is no longer discriminated from the other self; it is a Self which is beyond the dualism of self-and-other.[894]

This true or formless self is described as follows in the Diamond Sutra:

> This person has no form of "I," of "other," of "sentient being," or of "accomplished one." Why? The form of "I" is no-form, and so are the forms of "other," "sentient being," and

"accomplished one." How come? [Those who] have left behind each and every form are called "buddhas" (awakened ones). (JGJ 金剛經 T8[235]750b7-9)

Since the formless Self is "free from all forms," it is "free to take on all forms."[895] Being genuinely non-dual, man's True Self "inherently includes its own negation of itself as one dimension of its affirmation of itself."[896] Hence it is often referred to by expressions that combine negation and affirmation, for example "Selfless-Self," "Mindless-Mind," or "Formless-Form."[897] Chan masters see this awakened self also in those who have not yet awakened to it; they often point it out with an intensity that leaves no doubt that this is their central concern. Master Linji is one of the most eloquent proponents:

The Master took the high seat in the Hall. He said: "On your lump of red flesh is a true man without rank who is always going in and out of the face of every one of you. Those who have not yet proved him, look, look!" (LJL 臨濟錄 T47[1985]496c10-11)[898]

This physical body of yours composed of the four great elements can neither expound the Dharma nor listen to it; your spleen and stomach, liver and gallbladder can neither expound the Dharma nor listen to it; the empty sky can neither expound the Dharma nor listen to it. Then just what can expound the Dharma and listen to it? This very you standing distinctly before me without any form, shining alone -- this can expound the Dharma and listen to it! Understand it this way, and you are not different from the Patriarch-Buddha.
(LJL 臨濟錄 T47[1985]497b26-c1)[899]

If you want to freely live or die, go or stay, to take off or put on [your clothes], then right now recognize the man who is listening to my discourse. He is without form, without characteristics, without root, without source, and without any dwelling place, yet is brisk and lively. As for all his manyfold responsive activities, the place where they are carried on is, in fact, no-place. Therefore, when you look for him, he retreats farther and farther; when you seek him, he turns more and more the other way: this is called the 'Mystery'. (LJL 臨濟錄 T47[1985]498c8-11)[900]

When Yunmen says: "Each and every person originally has the radiant light, but when you look at it, you don't see it: dark and obscure!",[901] he also points to the True Self. Yuanwu says about this:

What is it that the six senses [of the human being] are brimming with? It's just this one, empty and bright, solid and quiescent. No need to go to heaven to look for it, and no need to seek it from someone else. Its spontaneous and perpetual light is perfectly manifest: right here it towers up, a mile-high wall, beyond verbal appellation and mental sense.
(BYL 碧巖錄 case 90, T48[2003]215a26-b1)

This is the treasure of which Yunmen says: "Within[902] there is a treasure, hidden inside a mountain of form."[903] In his comment on Yunmen's word, Yuanwu cites an old statement:

> The spiritual light shines alone, far transcending the senses; its essence is manifest, real and eternal. It is not captured in letters. The nature of mind has no defilement; it is originally of itself perfect and complete. Just rid yourself of the bonds of delusion and you are a Buddha who has awakened to suchness.
> (BYL 碧巖録 case 62, T48[2003]194b25-27)

Though it is his most intimate treasure and all-pervading light, ordinary man is ignorant of it; in his delusion, he chases after objects,[904] base and lofty. But true intimacy can only be achieved when the matrix of seeking subject and sought object is radically overcome.

> Master [Yunmen] went to Caoshan. [Cao]shan addressed the assembly saying, "Wherever you are, you do nothing but hold on to schemes and rules. Why don't you, [Yunmen], say a turning word for them so as to make them free of doubt?"
> Master [Yunmen] asked, "Regarding the most intimate: why is it that one does not know of its existence?" [Cao]shan replied, "Just because it is the most intimate." Master [Yunmen] said, "How can one be truly intimate with this man?" [Cao]shan answered, "[By] not turning towards the most intimate." Master [Yunmen] asked, "If one doesn't turn towards the most intimate, can one attain true intimacy?" [Cao]shan said. "Just then one is truly intimate." Master [Yunmen] agreed, "Yes! Yes!" (YML 574a21-25)

However, speaking about the True Self is one thing, and actually realizing it another. Master Yunmen leaves no doubt as to what is important:

> "Old masters everywhere say, 'You must know that there is the single thing[905] which can neither be heard nor seen.' With such words they fool children of good families. Alone inside their three-room temples, they delude themselves; not even in a dream have they ever seen the significance of [the teaching] of our original teacher's[906] school! For what purpose do they consume the alms of the faithful? On the last day of their life,[907] every one of them will have to reimburse those [almsgivers]! [As to you:] However much you jump around: just you, each and every one of you, must make the effort by yourself! Take care!
> (YML 552c18-22)

With the Great Death of subject and object, the awakening to the True Self is realized.

The Master said, "The whole universe is this house. How about the master of the house?" [The monk] had no answer. The Master said, "Ask me, I'll tell you." The monk asked, and the Master replied, "[He's] dead." (YML 567c7-9)

With this death, the True Self unfolds its original freedom; this freedom was expressed in a concise manner by Linji:

Sometimes I take away the subject without taking away the objects; sometimes I take away the objects without taking away the subject; sometimes I take away both subject and object; and sometimes I take away neither subject nor object. (LJL 臨濟録 T47(1985)497a22-23)

In commenting this passage, DeMartino explains:

Herein it is to be observed once more that genuine non-dualism may either deny both components of dualism, e.g., 'neither subject nor object,' or it may affirm both components of dualism, e.g. 'both subject and object.' Moreover, whether it be the non-dualistic double negation or double affirmation of dualism, neither component of the dualism is ever reduced to the other. Subject remains subject ("I deny the object but do not deny the subject"); and object remains object ("I deny the subject but do not deny the the object"). To present this in schematic form, given a dualism, "A and B,", nondualistic-duality may freely assert either "A and not B," "B and not A," "neither A nor B," or "both A and B."[908]

Thus one can say about the True Self that "self is self and other is other, and yet other is self and self is other."[909] This is the freedom of the True Self or True Man whose actualization forms the heart of Chan.

Zen is a religion of Self-liberation in which man by awakening to his Formless Self, which is the true nature of himself, thereby attains emancipation from all forms and all things.[910]

3. FREEDOM

Since Zen is a religion of Self-liberation, it is not the Master who can give freedom to his disciples; rather, they must realize it for and by themselves.

[Someone] asked [Master Yunmen]: "What is utter freedom?" The Master said, "You may have a go!" (YML 546b27)

Only the man who has broken through all dualistic bonds and has avoided falling into the "deep pit of liberation"[911] is truly free. He "has gone all the way, has attained great emancipation, and neces-

sarily leads a life apart [from 'is' and 'is not']".[912] "Dependent upon nothing," he is the "mother of all buddhas."[913] Such an awakened one has "gained true insight; he is not affected by birth-and-death but freely goes or stays."[914] This last statement by Linji is an expression of both the negative "freedom from" and the positive "freedom to." Hisamatsu explains this double freedom as follows:

> Zen may thus be said to have two aspects: one is the aspect of the genuine emptiness of the True Self which, unbounded by any form, is completely free of all forms; the other is the aspect of the wondrous working of the True Self, which, unbound by any form, is completely free to actualize all forms.[915]

Absolutely free, this man is no more bound to anything, not even to Buddha and Dharma. His insight is described as follows:

> I make no choice between the secular and the sacred without, nor do I stay in the absolute state within; I see penetratingly, and am free of all doubt.
> (LJL 臨濟録 T47(1985)498a14-15)[916]

Compared to this man, even "a bodhisattva who's attained the completed mind of the tenth stage will be like a mere hireling."[917]
Master Linji characterizes such a free man as follows:

> Merely according with circumstances as they are [the True Man of the Way] makes use of his past karma; accepting things as they come he puts on his clothes; when he wants to walk he walks, when he wants to sit he sits; he never has a single thought of seeking Buddhahood.
> (LJL 臨濟録 T47(1985)497c13-15)[918]

Instead of being turned around by objects he uses them freely;[919] he is no more "stuck in duality."[920] Having attained "great freedom"[921] and having found the "great gate of emancipation,"[922] he has thrown off all shackles. Neither subjective mind nor any objects shackle him any more, and all problems of dualism cease to trouble him:

> [Master Yunmen] quoted a saying by the Third Patriarch: "When mind does not arise, the myriad things have no fault."[923] Master [Yunmen] said: "Just in this [lies] awakening." Then he raised his staff and added: "What fault is there in the whole universe?"
> (YML 554c23-24)

The absolute freedom of the nondualistic Self has its root in this awakening. In the context of self and other, this freedom means:

Accordingly, in the nondualistic-duality of man's true Self-affirmation, self is self and other is other, and yet other is self and self is other. so it is that man's True Self may freely assert in total affirmation of itself, "I am I" and "You are you;" and yet "You are I and I am you."[914]

With the awakening of the True Self, all dualistic barriers fall:

One of the heretics asked [Kanadeva], "Who is in the tower ringing the bell?" Kanadeva said, "A heavenly being (deva)." The heretic inquired, "Who is the heavenly being?" Kanadeva said, "I." The heretic asked, "Who is 'I'?" Kanadeva said, "I am you." The heretic said, "Who is 'you'?" Kanadeva said, "You are a dog." The heretic said, "Who is the dog?" Kanadeva said, "The dog is you." (BYL 碧巖録 case 13, T48[2003]154a15-19)

When there are no more dualistic barriers, one can see the entire Buddhist teaching in a piece of wood or realize everything through knowing a staff:

Master [Yunmen] asked a monk, "Are you going to gather firewood today?" The monk said, "Yes." The master said, "An ancient said, 'When it doesn't see a single object, it's your very eyeball." Then, when [the monks] were gathering firewood, [Master Yunmen] threw down a piece of wood and said, "The whole Buddhist canon explains just this." (YML 572b23-25)

An Ancient said, "If you know this staff, your life's study is finished."
(BYL 碧巖録 case 31, T48[2003]171b16-17)

Those who realize this freedom can produce expressions of genuine nondualism such as:

At a donated meal, the Master took one bite of a sesame-bun and said, "I bit in Indra's nose. Indra is in agony!" Then he pointed with his staff [to the monks' feet] and said: "[Indra] is under your feet, transformed into old Shakyamuni! Do you see? Do you see?"
(YML 556b8-10)

Master [Yunmen] held up his fly-whisk and said, "This is the perfect light, it is form without form. (YML 556a8)

[Someone] asked, "What is the body of Shakyamuni?" Master [Yunmen] said, "A dry piece of shit." (YML 550b15)

Naturally, in such a man there is no trace of holiness to be found: Thus Yunmen said: "My brothers, if there is one who has attained it,

he passes his days in conformity with the ordinary."[925] However, "conformity with the ordinary" is not opposed to holiness; rather, "at this point there is not even the slightest trace of the ordinary nor is there the slightest trace of the holy."[926] Consequently, this freedom ought to show itself regardless of the circumstances; thus Yunmen's challenge to his students:

> Here's my question to you: is there, [in all actions] during the twelve periods [of the day] -- walking, standing, sitting, lying, shitting, pissing -- [and everywhere including] the vermin's market in the privy and the lined-up mutton traded at market stalls, a sense of 'transcending buddhas and going beyond patriarchs'? Those who are able to tell me, come forward! (YML 551a19-23)

Describing awakened man, Yunmen says, "When an accomplished monk sees this staff, he just calls it a staff; when he walks, he just walks, and when he sits he just sits. In all of this he cannot be stirred."[927] For such a man, "heaven is heaven, earth is earth, mountain is mountain, river is river, monk is monk, and layperson is layperson."[928] Yuanwu's explanation of this is one of the most beatiful descriptions of an accomplished man:

> An adept like this can't be fooled at all -- as before, mountains are mountains and rivers are rivers. He is without artifice and without clinging thoughts. He is like the sun and moon moving through the sky without ever stopping and without saying, "I have so many names and forms." He is like the sky everywhere covering, like the earth everywhere supporting: since they have no mind, they bring up and nurture myriad beings without saying, "I have so many accomplishments." Since sky and earth are mindless, they last forever -- what has mind has limits. A person who has attained the Path is like this too. In the midst of no activity, he carries out his activities, accepting all unfavorable and favorable circumstances with a compassionate heart. (BYL 碧巖錄 case 80, T48(2003)206b26-c4)[929]

Yunmen's paradoxical characterization of awakened man ought to be seen in this context:

> However, when someone got *it*, he speaks fire yet cannot burn his mouth. He can discuss the matter all day long without it ever touching his lips and teeth and without uttering a single word. [Though] he wears a robe all day long and eats, he never touches a single grain of rice nor does he get in contact with a single thread. (YML 545c28-546a2)

Rather than being apart from phenomena, this man is "free in the midst of phenomena; whatever he picks up, there's nothing that's not it."[930]

Or, in the words of Linji:

Just make yourself master of every situation, and wherever you stand is the true [place]. No matter what circumstances come they cannot dislodge you. Even though you bear the remaining influences of past delusions or the karma from [having committed] the five heinous crimes, these of themselves become the ocean of emancipation.
(LJL 臨濟錄 T47[1985]498a19-20)[931]

Genuine "going beyond" does of course not stop, in the imagery of one version of the Ten Oxherding Pictures,[932] at the emptiness of "Ox and man both gone out of sight" (title of the eighth picture) nor even at "Returning to the origin, back to the source" (ninth picture) but goes on to "Entering the city with bliss-bestowing hands." Suzuki translates a poem on this ultimate stage as follows:

Even beyond the ultimate limits there extends a passageway,
Whereby he comes back among the six realms of existence;
Every worldly affair is a Buddhist work,
And wherever he goes he finds his home air;
Like a gem he stands out even in the mud,
Like pure gold he shines even in the furnace;
Along the endless road [of birth and death] he walks sufficient unto himself,
In whatever associations he is found he moves leisurely unattached.[933]

Case forty-four of the *Blue Cliff Record* takes up the same theme:

Heshan imparted some words, saying, "Cultivating study is called 'learning.' Cutting off study is called 'nearness.' Going beyond these two is to be considered real going beyond." A monk came forward and asked, "What is 'real going beyond'?" Shan said, "Knowing how to beat the drum." Again [the monk] asked, "What is the ultimate truth?" Shan said, "Knowing how to beat the drum." [The monk] went on asking, "I'm not asking about 'Just mind is Buddha.' What is 'Neither mind nor Buddha'?" Shan said, "Knowing how to beat the drum."

Again, [the monk] asked, "When a man who has gone beyond comes, how do you receive him?" Shan said, "Knowing how to beat the drum." (BYL 碧巖錄 case 44, T48[2003]180c21-181a1)[934]

Master Yunmen took this ultimate step back into the practical and ordinary world of objects, and the following passage is one last example of an expression of the absolute freedom which he had realized:

When Master [Yunmen] went to see Tiantong, [Tian]tong said, "Have you managed to settle it?" Master [Yunmen] asked back, "What are you saying, Reverend?" [Tian]tong said, "If you don't understand, you're involved in all that is in front of you. Master [Yunmen] said, "If you do understand, you're involved in all that is in front of you." (YML 574b4-6)[935]

CHAPTER IV

SELECTED INSTRUCTIONS

INTRODUCTION

In this chapter, annotated translations of twenty formal and informal instructions by the Master are presented in the order in which they appear in the *Records of Yunmen*. Bits and pieces of some of these instructions were already presented in a more interpretive and descriptive context in the previous chapter; in this chapter, they are integrally translated to facilitate a more coherent view of the style and content of Master Yunmen's public instructions. Since most longer instructions by the Master consist of coherent and uninterrupted discourse, they are important sources of insight into his teaching; they permit a much broader view of Yunmen's teaching and teaching method than the short and enigmatic question-answer exchanges for which Yunmen was rightly famous and which abound in Chinese *koan* collections.

The great number of the Master's formal and informal instructions necessitated selection; in principle, long and coherent instructions were preferred to short and interrupted ones. Except for the longest instruction whose entire translation was included in the previous chapter, this chapter contains translations of all long instructions by the Master; additionally, a number of interesting shorter instructions are included. Some other shorter instructions were already translated in chapter III.

The numbers of the instructions do of course not appear in the original text. The location of the original text is indicated for each instruction by page number, page section, and line number of the Taishô edition. The translation is kept as literal as possible; when for the sake of readability this principle was temporarily suspended, a literal version is included in the footnotes. The footnotes do in general not seek to interpret the content of the Master's words but should primarily furnish the concrete philological information on which the translation is based. Most notes to these translations aim at making the reasons for choosing a certain rendering transparent.

INSTRUCTION 1: 545a15-b1

Having taken the teacher's seat [for a formal discourse][936] the Master remained silent for a long time [and then] said:

"The occasion of teaching[937] is without any doubt difficult to live up to and to elucidate. If even a perfect match in a single word is gone too far, how much more so is loquaciousness? What could be added to this?

Though each of the vehicles of [Buddhist] teaching has its specific sphere -- the Vinaya [collection] pertains to the study of monastic discipline, the Sutra [collection] to the study of meditative concentration, and the Treatise [collection] to the study of Wisdom -- the Five Vehicles of the Tripitaka[938] and the Eight Teachings of the Five Periods[939] all have a common source, namely, the One Vehicle, perfect and sudden.[940] It is extremely difficult to understand. [Even if] you would right now understand, you'd still be as different from an accomplished monk as earth is from heaven.

When you join an accomplished monk's assembly and he manifests his ability in a phrase,[941] you'll ponder in vain. The Chan teaching[942] keeps banging away at the thousand differences and myriad distinctions. Wishing to progress, you've up to now gone astray. You were searching for other people's tongues and lost your way. How should you go about applying yourselves to the above-mentioned matter [of the source of all Buddhist teaching]? Did you so far attain it by talking in [this Dharma Hall] here about 'perfect' and 'sudden'? Did you get it [by being] here or there? You had better not misunderstand! You must not hear me talk this way and then choose and evaluate by turning toward 'not perfect' and 'not sudden'.

In [this Dharma Hall] here there must be some [able] man![943] Don't rely on your master's words, words that resemble his, or rules! Wherever you go, you show what's inside of you. [So far,] you [wrongly] took this to be self-understanding.[944] Don't get me wrong! What's the matter right now? Try settling this, face to the assembly!

INSTRUCTION 2: 545b15-27[945]

The Master said, "Don't say that I'm deceiving you today! I simply cannot get around provoking confusion in front of you. If by chance I should be observed by a clear-sighted man,[946] what a laughingstock I'd be! But right now this cannot be avoided.

Now let me ask you all: What has so far been the matter with you?[947] What do you lack? If I say to you that nothing's the matter, I have already misled you.[948] You have to attain this level of realization! And don't take advantage of your mouth[949] for haphazard questioning. If in your heart-mind there is all-encompassing, utter darkness,[950] then tomorrow morning and in the coming days you definitely will have some business to attend to. If you're of slow and wavering nature,[951] then turn for the time being to the teachings[952] established by the old teachers, inquire East and inquire West,[953] and see what there is to them.

Do you want to attain understanding? All conditions and your very I[954] form since innumerable aeons a thick mass of illusion. In one lifetime you hear someone talk about [the Dharma]; you give rise to a doubting heart-mind, ask about Buddha and about Dharma, about transcendence and immanence,[955] seek understanding, and turn towards [things which] have no connection. If [even] directing one's heart-mind [towards something] is an error,[956] how much more is talking [about it]? Would, by any chance, the unintending heart-mind be it? Why, is anything the matter? Take care of yourselves!

INSTRUCTION 3: 545c20-546a5[957]

The Master said, "I have no choice in this matter;[958] if I say to you that right now nothing is the matter,[959] I am already misleading you.[960] Moreover, if you want to make progress and seek understanding by looking for words and chasing after phrases, and if you set up a broad array of questions and inquiries by means of a thousand differences and myriad distinctions, you'll [just[961]] get tired and gain

a glib tongue while deviating further and further from the Way. What rest could you find [in this pursuit]?

If *this matter* could simply be found in words -- and the three vehicles' twelve divisions of teachings certainly do not lack words, do they? -- then why would one speak of a 'transmission outside the [scriptural] teachings'?[962] If wisdom were to result from the activity of studying interpretations, it would merely be like that of the saints of the ten stages who, though explaining the Dharma like clouds and rain, were still severely reprimanded [by the Buddha] because they saw their self-nature as if separated [from it] by a veil of gauze.[963] Hence we know that any kind of 'having heart-mind'[964] is as far away [from *this matter*] as the sky from the earth.

However, when someone got *it*, he speaks fire yet cannot burn his mouth. He can discuss the matter all day long without it ever touching his lips and teeth and without uttering a single word. [Though] he wears a robe all day long and eats, he never touches a single grain of rice nor does he get in contact with a single thread. Anyway, these are still but porch-words.[965] You must in reality become like this! If you become a member of some accomplished master's assembly and he manifests his ability in one phrase,[966] you'll ponder completely in vain. Even if you can accept a phrase as you hear it, you're still a dope.[967]

INSTRUCTION 4: 546a19-24[968]

The Master said, "The three vehicles' twelve divisions of teachings[969] explain it at great length, and the whole empire's masters expound it in every conceivable way;[970] now come on, present me the import of [such] a teaching, be it even as tiny as the tip of the needle I hold here!

Such talk is already [administering[971]] medicine to a dead horse.[972] Though [I talk] like this, how many are there who reach this realization? I wouldn't even dare to hope that there could be an echo[973] [of awakening] in your words and a hidden sharp point in your

sentences.[974] One wink of an eye -- a thousand differences. When the wind is still, the waves are calm. I humbly pray that my offering by accepted."

INSTRUCTION 5: 546b28-c17[975]

In the hall [Master Yunmen] said:

"If, in bringing up a case[976] I cause you to accept[977] my [words] instantly, I am already dropping crap on top of your heads.[978] Even [a feat of teaching such as] illuminating the whole world at once by holding up a single hair would still be cutting out flesh and inflicting a wound.[979] All the same,[980] you must actually get to this level of realization.[981] If you have not yet [attained it] you must not pretend [that you have].[982] Rather, you must step back, investigate underneath your feet,[983] and see what there is to it!

In reality, there is not the slightest thing which could cause you to understand or doubt.[984] It goes without saying that you, each and every one of you, has the one thing;[985] its great function manifests itself without costing you the slightest effort. You don't differ from the patriarch-buddhas![986] It's obvious that the root of faith[987] of all of you is shallow and your evil karma[988] thick. Suddenly, you find yourself wearing a lot of horns[989] and carry your bowl bag[990] all over the place. What's the point in victimizing yourself?

Anyway, what do all of you lack?[991] Who of you full-fledged fellows[992] hasn't got his share?[993] Though you may accept [this] for yourself, you're still out of luck.[994] You must neither fall for the tricks of others nor accept their directives. The instant you see an old monk open his mouth, you tend to stuff those big stones right into yours. You're exactly like those green flies on shit that struggle back to back to gobble it up and take it away! In groups of three or five you stick your heads together and deliberate. Shame on you, brothers!

[Though] the old masters'[995] whole lifetime is used up for you,

you are not helped. So they leave a few words to communicate the entrance.[996] While being aware of this sort of thing, you must put it aside and make some effort for yourself, and you'll certainly become familiar with it. Hurry up! Hurry up! Time does not wait for man, and breathing out is no guarantee for breathing in [again]! Do you have some spare body and mind to fritter away? You must absolutely pay attention. Take care![997]"

INSTRUCTION 6: 547c11-15[998]

In the hall [the Master] said,

"You monks must not think falsely; heaven is heaven, earth is earth, mountain is mountain, river is river, monk is monk, and layperson is layperson.[999] After a long pause he said, "Come on, try picking up that hill[1000] for me!"

Then a monk asked, "How about when I see that mountain is mountain and river is river?" The Master said, "Why does the triple [temple] gate pass through [this hall] here?"[1001]

[The monk] continued, "If that's so I won't think falsely." The Master said, "Give me back my words!"[1002]

INSTRUCTION 7: 548b2-22[1003]

In the hall [the Master] said:

"Even if a word, the very instant it is brought up, puts the thousand differences into a single rut[1004] and includes the minutest particles, it still is but an expression of expedient teaching.[1005] What then is an [accomplished] patchrobed monk[1006] supposed to do? If he discusses in [the Dharma Hall] here what the patriarchs and the Buddha meant, the Sixth Patriarch's[1007] unique way will go down with all flags flying.[1008] Well then, is there anyone who can put it right?[1009] If there is, he may come forward!"

At the time a monk asked, "How about a statement that

transcends the Buddha and goes beyond the patriarchs?" The Master said, "Sesame bun".[1010] The monk went on: "What connection does this have with [my question]? The Master said, "Exactly![1011] What connection has this?!"

The Master thereupon said, "When you hear people talk about the intent of the patriarchal teachers, don't fake it by asking about [theories of][1012] talk that transcend(s) Buddhas and patriarchs. Anyway, what do you call 'Buddha' and what do you call 'patriarch' when you talk without hesitation of 'statements that transcend Buddhas and patriarchs'?

As to the 'escape from the three realms' [of sensuous desire, form, and formlessness] about which you ask: Come on, get hold of these three realms! What perceptive faculty[1013] is there to hinder you? What object of perception[1014] is there that can be given to you?[1015] What bowl do you clearly understand?[1016] On what do you base your perception of difference? [Though] they go all out in working for the benefit of beings, [even] the old sages cannot help you; what they say -- 'everything is real', and 'all things as they are are true' -- cannot be perceived.

[Likewise,] when I say to you: 'Right now, is anything the matter?', I have already misled you. If you in actuality have not yet attained entry,[1017] then for a time go into yourself and investigate thoroughly on your own: What, besides wearing a robe, eating, moving bowels and urinating, is the matter?[1018] What's the use of knowing how to give rise, without the slightest reason, to so many kinds of delusive thoughts?

Again, there's a bunch [of people] who in a vulgar manner stick their heads together, manage to quote some saying of the ancients, have their intellect memorize and their delusive thoughts evaluate it, and say: 'I've understood the Buddhist teaching!' They busy themselves with nothing but discussions and pass the time following their whim. In turn, they come to feel that this is not what they want; [they travel] to thousands of places over myriads of miles and abandon their parents as well as their teachers. What frantic urge[1019] is it that drives the clamorous[1020] crowd which behaves this way to go on

pilgrimage?"

And [the Master] chased [the monks] out with his staff.

INSTRUCTION 8: 548c8-16[1021]

In the hall [Master Yunmen] said:

As it is known that shallowness of virtue is the trend of these times, and that this generation is living at the end of the resemblance period of Buddhist teaching[1022] [it follows that] nowadays, when monks[1023] go north they call this 'worshipping Manjusri',[1024] and when they go south they say they 'journey to Nanyue'.[1025] [People who] go on such pilgrimages, though styled 'mendicant monks',[1026] just squander the alms of the faithful.[1027] What a pity! What a pity! When asked they turn out to be completely ignorant;[1028] they just busy themselves with passing their days at their own whim.[1029] If there are two or three who, by frantically learning and informing themselves widely, manage to absorb some current sayings,[1030] they look everywhere for similar words and get approved of[1031] as masters. They lightly dismiss superior men, [thus] creating karma of misfortune.[1032] Don't say, when some day the king [of hell] Yama[1033] pins you down,[1034] that nobody warned you! Whether you are an innocent beginner or late learner,[1035] you must raise your spirits! Don't vainly memorize [other people's[1036]] sayings -- a little bit of reality is better than a lot of illusion -- for later on you'll just deceive yourself.

What is the matter?[1037] Come forward [and tell me]!

INSTRUCTION 9: 549b28-c06

In the hall [Master Yunmen] said:[1038]

"You lot who err hither and thither[1039] on pilgrimages: you all, whether you come from south of the [Yellow] River or north of the sea,[1040] each and every one of you has his native place.[1041] Now, do

you know it?[1042] Give it a try, come forward and tell me -- I'll attest it for you! Is there anybody? Is there anybody?

If you don't know [your native place], then it turns out that I have deceived you. Would you like to know? If your native place is in the north, there are Master Zhaozhou[1043] and Manjusri of Wutaishan;[1044] both are in [this Dharma Hall] here. If your birthplace is in the south, there are Xuefeng,[1045] Wolong,[1046] Xiyuan,[1047] and Gushan[1048] who are all in [this Dharma Hall] here. Would you like to get to know [them]? Meet them in here! If you don't see [them], don't pretend![1049] Do you see [them]? Do yo see [them]? If you don't: watch me ride out astride the Buddha Hall! Take care!"

INSTRUCTION 10: 550a22-b5[1050]

In the hall [Master Yunmen] said:

"I see that in spite of [my teaching] on the second or third level[1051] you lot are unable to attain [enlightenment].[1052] So what's the purpose of vainly wearing monk's robes? Do you understand? Let me explain[1053] this to you in plain terms: When at some later point you go to various places and see old masters lift a finger or hold up a fly-whisk[1054] and say 'this is Chan' and 'this is the Way', you ought to draw your staff, smash their heads, and go away! Otherwise you'll end up among the followers of [the demon king] Deva Mara[1055] and ruin our [Chan] teaching.

If you really do not understand, turn for the time being to some verbal teachings.[1056] [For instance,] I keep telling you that all the Buddhas of past, present, and future from lands [innumerable] like specks of dust, the twenty-eight Indian, and the six Chinese patriarchs are all on top of this staff where they expound the Buddhist teaching, manifest themselves by spiritual powers in different forms, and have their voices respond in the ten directions as they like and without the slightest hindrance.[1057] Do you understand?

If you don't understand, do not pretend that you do. Even if you don't: have you closely examined and do you really see? Even if

you'd reach this stage, you could still not even dream of a true monk.[1058] You wouldn't even meet one in a three-house hamlet!"

The Master suddenly seized his staff, drew a line on the ground, and said: "All is in here." He drew another line and said, "All has gone out of here. Take care!"

INSTRUCTION 11: 550c27-551a4

In the hall, [Master Yunmen] said:

"If today I bandy around words[1059] with you, [you will still] not know good from bad when shit turns to ash, piss burns, and [when in some future life you'll be] a dirty pig or a scabious dog.[1060] You make your living in a shit pit! That's why I say: You must grasp the whole universe, the great earth, the three vehicles' twelve divisions of teachings, all the Buddhas of the three worlds, and the verbal teachings of the whole empire's masters at once right on your eyelashes!

But even if you'd be able at once to distinguish them clearly right there, you'd still be a fellow out of luck,[1061] one who jumps into the shit pit without the slightest reason. If [such a chap] should ever visit my assembly of patchrobed monks, I'd break his legs!"

At that time three monks stepped forth simultaneously and bowed. The Master said: "A single indictment takes care [of all three of you]."[1062]

INSTRUCTION 12: 551a10-24

Someone asked: "The old masters said that there is[1063] an ultimate principle.[1064] How about the matter of the ultimate principle?" The Master said: "How are you going to deal with what's in my hand?" [The monk] insisted: "I'm asking about the matter of the ultimate principle!" The Master hit [him] with his staff, crying: "Moo! Moo![1065] Just when [the ultimate principle] is shattered and gotten

rid of, you say: 'I request your teaching [about it]!' This sort [of man], wherever he goes, knows just how to adapt everything at random to his one scheme.[1066] Step forward and let me ask you: You're usually on the meditation platform, holding discussions about going up [beyond duality] and going down [into duality], about transcending the buddhas and going beyond patriarchs. Now tell me: has the water buffalo[1067] got the meaning of 'transcending the buddhas and going beyond the patriarchs'?"

The monk said: "Just before, somebody has already asked this!"

The Master replied: "This [kind of answer] is what you can learn on the meditation platform. There's no need for [people] who, when something is, say 'it is', and when something isn't, say 'it isn't.'"

The monk said: "If [the water buffalo] has got [the meaning of 'transcending the buddhas and going beyond the patriarchs'], what does he wear a fell and carry horns for?"[1068] The Master said: "By [your question] I know that you're just one who memorizes words [of others]."

[Master Yunmen] added: "Come, come! Let me again ask you lot: You carry your staff across your shoulders and say 'I practice Chan' and 'I study the Way'; so you're searching for some meaning of 'to go beyond the buddhas and transcend the patriarchs'. Here's my question to you: is there, [in all actions] during the twelve periods [of the day] -- walking, standing, sitting, lying, shitting, pissing -- [and everywhere including] the vermin's market in the privy and the lined-up mutton traded at market stalls, a sense of 'transcending buddhas and going beyond patriarchs'? Those who are able to tell me, come forward! If there's nobody [who can], don't prevent me from going [wherever I please] east or west!" With this, [Master Yunmen] left his teacher's seat.

INSTRUCTION 13: 552a4-25[1069]

In the hall [the Master] said:

Reverend monks! Even though [you] say "what [on earth] is the matter?",[1070] you still put a head on top of a head,[1071] add frost on top of snow,[1072] wink an eye in the coffin, and burn moxa on a moxa burn scar. This is quite a mess![1073]

Now what should you do? Every one of you must strive for himself to obtain [a better] rebirth.[1074] Don't futilely tramp around, simply wanting to get hold of some idle words, waiting for some master's mouth to move, then asking about Chan and Dao, transcendence and immanence, this and that, and stuffing [the words] which you noted down on big rolls of copying paper into the bags of skin [that you are].[1075] Wherever you go you stick your heads together in threes and fives around the fireplace, and many voices murmur in speculation: "These are words of eloquence,[1076] those are words uttered spontaneously on the spot;[1077] these are words based on events, those are words of essence,[1078] that is, [words] which let the master or mistress in your house[1079] appear." You devour [these words], and when you have gobbled [them] down, you do nothing but talk in your sleep, saying "I have understood the Buddha Dharma". It's clear that by such pilgrimages you'll never ever[1080] attain rest.[1081]

Again, there is a bunch [of people] who, as soon as they hear some talk about rest, shut their eyes [while being] in hell,[1082] make their living in a rathole, and sit under a dark mountain where ghosts roam, thinking "this is it", and saying, "I found some way in."[1083] Do they see it even in a dream? What crime would it be to beat ten thousand [people] of this kind to death? This is called 'right from the outset no chance to meet an accomplished one.'[1084] After all, these are just windbags.

If there really is something you see, come and show it to me, I'll discuss it with you! Don't senselessly -- and without knowing good from bad -- join the rat race[1085] of sticking your heads together and [getting entangled in] discussing words.[1086] Don't let me see you [doing this]; if I caught you and found out about the wrong you did, I'd have to cut you in half.[1087] Never say that I didn't tell you!

Is there any blood under your skin? What good is it to willfully victimize yourself[1088] everywhere? You bunch of exterminators of

Buddhism! You're no more than a pack of wild foxes! What are you here for?"
With his staff, [Master Yunmen] at once chased [the monks] out.[1089]

INSTRUCTION 14: 552b25–c8[1090]

In a formal sermon [Master Yunmen] said:

"Well, what has since ancient times been the matter? Anyway, right now I cannot help saying to all of you: What thing is there in the whole universe that is an object for you or stands in relation to you?[1091] If there is a [thing as small as a] needletip that forms an obstacle or constriction for you, come seize it for me! What is that which you call 'Buddha' and 'patriarch'? What is that which you call mountain, river, the great earth, sun, moon, and stars? What do you take to be the four [physical] elements[1092] and the five components [of a human being]?[1093]

When I talk this way, I call it 'talk by a granny from a three-house hamlet'.[1094] If I'd happen to come across a real pilgrim and he'd hear me talk like this, he couldn't be reproached[1095] if he grabbed my leg and threw me down the steps [of the teacher's platform].

Nevertheless [I ask you]: for what reason is this so? Don't take advantage of your glib mouthpiece for haphazard answers. You must be this kind of man![1096] If the ground on which you stand gets examined by me, and, being cornered, you get your legs broken: could I be reproached for that?

This being understood, is there now anyone to ask about the essence of Chan?[1097] Let me reply with one turn [of phrase];[1098] [then you may] go wherever you like!"[1099]

Just when some monk was about to ask, the Master hit him with his staff full on the mouth. Then he left his seat.

INSTRUCTION 15: 553a13-28[1100]

In a formal sermon the Master said:

"All of you who come and go without the slightest reason: what are you looking for in [this temple] here? I only know how to eat, drink, and shit. What else would I be capable of doing?

You're making pilgrimages all over the place, studying Chan[1101] and asking about the Way. Let me ask you: how about that which you could learn in all those places? Try presenting that!"

Again, he said: "In the meantime, you cheat the master[1102] in your own house. Do you see what I mean? When you manage to find a little slime behind my ass, you lick it off, take it to be your own self, and say: 'I understand Chan, I understand the Way!' Even if you manage to read the whole Buddhist canon -- so what?!

The old masters couldn't help it: when they saw you run about wildly, they spoke to you of 'supreme wisdom and nirvana' [and thus] were misleading you[1103] -- they drove in a stake and tied you to it.[1104] Again, when they saw that you didn't understand, they said to you: 'It's not supreme wisdom and nirvana.' [Even if] you'd know the sort of thing [I'm talking about], you wouldn't be okay.[1105] To make matters worse, you're looking for comments and explanations by others. Since a long time, all of these exterminators of Buddhism[1106] have been like this. Why did they make it to this day?

When I was on pilgrimage some time ago, there was a bunch of people who gave me explanations. They didn't have bad intentions, but one day I saw through them [and realized] that they are laughing-stocks. If I won't die in the next four or five years, I'll hack off and shatter the legs of these exterminators of Buddhism one by one. Right now there are plenty of temple priests[1107] everywhere who fake it: why don't you go and join them? What dry piece of shit[1108] are you looking for in [this temple] here?"

The master stepped [from his chair] down on the floor, and with his staff he hit and chased [the monks] out [of the hall] at once.

INSTRUCTION 16: 554a4-9

One day the Master said:

"Because of compassion, all the old masters held since olden days conversations which fell into the weeds.[1109] One knows people through their words,[1110] and one could not do this if they had held talks that were outside the weeds. And if there are such [conversations which fall into the weeds and allow knowing people through their words], there will also be words that are repeated and conversations that are held.

Haven't you read [the following episode[1111]]: Reverend Yangshan asked a monk, "Where have you just come from?" "From the Lu mountains," replied the monk. Yangshan said, "In that case, did you visit the Five Elders Peak?" "I've never been there," answered the monk. Yangshan rejoined, "You've never visited the mountains at all." Master [Yunmen] said: "These words are all [examples of] having conversations in the weeds for the sake of compassion."

INSTRUCTION 17: 558a20-25

Once the master said:

When the light has not broken through,[1112] there are two kinds of disease: the first is when nothing is clarified[1113] and there are objects (things) facing you. The second is when, having been able to pierce through to the emptiness of all separate entities (dharmas), it is as if there were in a hidden way some object (thing). This, too, happens when the light has not broken through.

Furthermore, the Dharma body[1114] has also two kinds of disease. The first is when, while being able to reach the Dharma body, one has not forgotten subjective views due to one's attachment to separate things (dharmas, objects), and one still stagnates at the Dharma

body's borderline. The second is when, though one has managed to penetrate through to the Dharma body, letting go of it is not possible. Examine thoroughly what [ground] there is to put on airs![1115]

INSTRUCTION 18: 558c17-20

Once the Master held up his staff and said: "The whole universe, the great earth, killing and giving life: all is in [this staff] here."

A monk then asked, "How is it with killing?" The Master replied, "Utter confusion."[1116] The monk went on, "And how about giving life?" The Master said, "You got to serve as rice steward."[1117] The monk continued, "What about when it's neither killing nor giving life?"

The Master got up and exclaimed, "Great Perfection of Wisdom!"[1118]

INSTRUCTION 19: 562a18-22

Instructing the assembly, [Master Yunmen] said, "When it is brought up once, one does not talk about it a second time. What is 'bringing it up once'?"

He continued,[1119] "If you're not in accordance with it, seek some way in. [Even if] Buddhas [numberless] as specks of dust are on your tongue, and the holy teachings of the three [Buddhist] canons are under your feet, it's not as good as being enlightened! Now is there anyone who is enlightened? Come forward and try expressing it!"

In place [of the silent assembly,] he said, "The family attachment of an adopted child."

With regard to the first words [about 'bringing it up once] he said in place [of his listeners], "Although [the capital] Changan is pleasant, [it's not a place to stay for long]."[1120]

INSTRUCTION 20: 565a15-17

Instructing the assembly, [Master Yunmen] said, "What is a sharp statement that does not reveal its point?"[1121]

On behalf [of the audience] he said, "These days, people must quite obviously keep talking."[1122]

The Master thereupon produced the following religious verse:

"A sharp statement that does not reveal its point
Imparts before it is even spoken.
If you step forward and your mouth babbles[1123]
I know that you're very much unsettled."[1124]

SELECTIVE BIBLIOGRAPHY

A. Reference Works; B. Inscriptions; C. Collections;
D. Non-Buddhist Texts; E. Buddhist Texts; F. Modern Works

A. REFERENCE WORKS

- Aizawa, Ekai 相澤惠海, *Zengaku yôkan* 禪學要鑑. Tokyo: Segawa shobô 瀬川書房, 1907.
- BD (Bukkyôgo daijiten): see under Nakamura
- BKD (Bukkyô kaisetsu daijiten): see under Ono
- BWZY (Dunhuang bianwen ziyi tongshi): see under Jiang
- CBS (Chûgoku bukkyôshi jiten): see under Kamata
- CZJ (Chûgoku zenshû jinmei sakuin): see under Suzuki, Tetsuo
- *Collins Dictionary of the English Language*. London & Glasgow: Collins, 1979.
- Daizôkyô gakujutsu yôgo kenkyûkai 大藏經學術用語研究會, *Taishô shinshû daizôkyô sakuin* 大正新修大藏經索引 (Index to the Taisho Tripitaka). Tokyo: Taishô shinshû daizôkyô kankôkai, 1940-47 and since 1964 (esp. vol. 27, 1983).
- Demiéville, Paul, and May, Jacques et al., *Hôbôgirin* 法寶義林: Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises. Paris: A. Maisonneuve / Tokyo: Maison Franco-Japonaise, 1929 - 1983 (to date six volumes).
- Demiéville, Paul; Durt, Hubert; and Seidel, Anna, *Répertoire du canon bouddhique sino-japonais, edition de Taishô*. Paris: A. Maisonneuve / Tokyo: Maison Franco-japonaise, 1978 (revised and augmented second edition).
- Genkyo, Zen Master 元恭禪師, *Zengaku zokugokai* 禪學俗語解. Tokyo: Kaiunji 海雲寺, 1908.
- Harvard-Yenching Institute, Sinological Index Series, Supplement Nr. 20: *A Concordance to Chuang Tzu* 莊子引得. Peiping: Hafo Yanjing xueshe 哈佛燕京學社, 1947.
- Harvard-Yenching Institute, Sinological Index Series, Supplement Nr. 16: *A Concordance to the Analects of Confucius* 論語引得. Peiping: Hafo Yanjing xueshe 哈佛燕京學社, 1940.
- Hatano, Tarô 波多野太郎 ed., "Shoroku zokugokai 諸録俗語解." *Journal of the Yokohama Municipal University* 横浜市立大学紀要 (Series A-22, No. 123), 1961.
- HG (Hôbôgirin): see under Demiéville
- Hucker, Charles O., *A Dictionary of Official Titles in Imperial China*. Stanford: Stanford University Press, 1985.
- Institut Ricci, *Dictionnaire francais de la langue chinoise* 漢法綜合辭典. Taipei: Kuangchi Press / Paris: Institut Ricci, 1976.
- Iriya, Yoshitaka 入矢義高, *Tonkô henbunshû kôgo goi sakuin* 敦煌變文集口語語彙索引. Kyoto: mimeograph, 1961.
- Jiang, Lihong 蔣禮鴻, *Dunhuang bianwen ziyi tongshi* 敦煌變文字義通釋. Taipei: Guting shuwu 古亭書屋, 1975 (Taiwan reprint of revised and enlarged edition).
- Jinbô, Nyoten 神保如天, and Andô, Bunei 安藤文英, *Zengaku jiten* 禅学辞典. Tokyo: Nakayama shobô 中山書房, 1958.
- JK (Shôshûsan joketsu): see under Mujaku
- JLY (Jiliyuan / Shitsurien): see under Mujaku
- Kamata, Shigeo 鎌田茂雄 ed., *Chûgoku bukkyôshi jiten* 中国仏教史辞典. Tokyo: Tôkyôdô 東京堂, 1981.
- KG (Kattô gosen): see under Mujaku
- Komazawa daigaku nai Zengaku daijiten hensansho 駒澤大学内禪學大辭典編纂所, *Zengaku daijiten* 禪學大辭典 (3 vols). Tokyo: Taishûkan shoten 大修館書店, 1977.
- Komazawa daigaku toshokan 駒沢大学図書館, *Shinsan zenseki mokuroku* 新纂禅籍目録. Tokyo: Nihon bussho kankôkai 日本仏書刊行会, 1962.
- M (Daikanwa jiten): see under Morohashi

- Morohashi, Tetsuji 諸橋轍次, *Dai kanwa jiten* 大漢和辭典 (13 vols.). Tokyo: Taishûkan shoten 太修館書店, 1974.
- Mochizuki, Shinkô 望月信享, *Bukkyô daijiten* 佛教大辭典 (10 vols). Tokyo: Sekai seiten kankô kyôkai 世界聖典刊行協会, 1973.
- Muan Shanqing 睦庵善卿, *Zuting shiyuan* 祖庭事苑 (Zokuzôkyô collection vol. 113).
- Mujaku Dôchû 無著道忠, *Chokushû Hyakujô shingi sakei* 敕修百丈清規左觿. Kyoto: Chûbun shuppansha 中文出版社, 1979. (Volume 8 上 and part (pp. 623-1042) of volume 8 下 of the Zengaku sôsho 禪學叢書 collection edited by Yanagida Seizan 柳田聖山).
- Mujaku Dôchû 無著道忠, *Daie zenji sho kôrôshu* 大慧禪師書栲栳珠. Unpublished. Manuscript found at the Bungakubu 文学部 library of Kyoto University.
- Mujaku Dôchû 無著道忠, *Kattô gosen* 葛藤語箋. Kyoto: Chûbun shuppansha 中文出版社, 1979. (pp. 868-1100 of volume 9 下 of the Zengaku sôsho 禪學叢書 edited by Yanagida Seizan 柳田聖山.
- Mujaku Dôchû 無著道忠, *Ninden ganmoku shundôkai* 人天眼目春堂觧. Unpublished manuscript found in the libraries of Kyoto University and Ryûkoku University in Kyoto.
- Mujaku Dôchû 無著道忠, *Shitsurien* 葈藜苑. Unpublished manuscript (prefaced in 1738) found in the Hokuen bunko 北苑文庫 of the Zenbunka kenkyûjo 禅文化研究所 on the campus of Hanazono College 花園大学, Kyoto.
- Mujaku Dôchû 無著道忠, *Shôshûsan joketsu* 正宗贊助桀. Unpublished. Original manuscript from the Ryûgein 龍華院 subtemple in the Myôshinji 妙心寺, Kyoto.
- Mujaku Dôchû 無著道忠, *Zenrin kushû benmyô* 禪林句集辨苗. Kyoto: Chûbun shuppansha 中文出版社, 1979. (pp. 1100 - 1221 of volume 9 下 of the Zengaku sôsho 禪叢書 edited by Yanagida Seizan 柳田聖山).
- Mujaku Dôchû 無著道忠, *Zenrin shôkisen* 禪林象器箋. Kyoto: Chûbun shuppansha 中文出版社, 1979. (Volume 9 上 of the Zengaku sôsho 禪學叢書, edited by Yanagida Seizan 柳田聖山).
- Mujaku Dôchû 無著道忠, *Zenseki jirui* 禪籍事類. Unpublished manuscript without date found in the Bungakubu 文学部 library of Kyoto University and in the Hokuen bunko 北苑文庫 of the Zenbunka kenkyûjo 禅文化研究所, Kyoto.
- MZ (Mochizuki's Bukkyô daijiten): see under Mochizuki
- Nakamura, Hajime 中村元, *Bukkyôgo daijiten* 佛教語大辞典. Tokyo: Tokyo shoseki 東京書籍, 1983.
- Nakagawa, Sôsuke 中川壯助, *Zengo jii* 禅語字彙. Tokyo: Hakurinsha shoten 柏林社書店, 1935 (8th ed. 1981).
- Oda, Tokunô 織田徳能, *Bukkyô daijiten* 佛教大辭典. Tokyo: Daizô shuppansha 大藏出版社, 1977 (first ed. 1917)
- Ono, Gemmyô 小野玄妙, *Bussho kaisetsu daijiten* 佛書解說大辭典. Tokyo: Daitô shuppansha 大東出版社, 1933-36/1964-67. 12 volumes. Supplement by Maruyama Takao 丸山孝雄. Tokyo, 1975-77.
- Ôta, Tatsuo 太田辰夫, *Chûgokugo rekishi bunpô* 中国語歴史文法. Kyoto: Hôyû shoten 朋友書店, 1981 (reprint; 1st ed. 1958).
- Ôta, Tatsuo 太田辰夫, *Tôsô zokuji fu [Sodôshû no bu]* 唐宋俗字譜 [祖堂集之部]. Tokyo: Kyûko shoin 汲古書院, 1982.
- Ôta, Tatsuo 太田辰夫, *Sodôshû kôgo goi sakuin* 祖堂集口語語彙索引. Kyoto: mimeograph, 1962.
- PWYF (Peiwen yunfu): see under Wang Yunwu
- R (Ricci Institute dictionary): see under Institut
- RSBP (Chûgoku rekishi bunpô): see under Ôta
- *Sengzhuan paiyun* 僧傳排韻 (Dainippon Bukkyô zensho 大日本佛教全書 edition). Tokyo: Bukkyô kankôkai 佛教刊行會, 1912.
- SH (Dictionary of Chinese Buddhist terms): see under Soothill

- Shanjun 善俊, Zhijing 智境, Daotai 道泰 et al., *Chanlin leiju* 禪林類聚 (1307). Zokuzôkyô 續藏經 vol. 117 (old ed. 2-22).
- Shinohara, Hisao 篠原壽雄, *Zengo kaisetsu jiten sakuin* 禪語解說辭典索引. Tokyo: Komazawa daigaku zenshûjiten hensansho 駒澤大學禪宗辭典編纂所), 1959.
- SKS (Zenrin shôkisen): see under Mujaku
- Soothill, William, and Hodous, Lewis, *A Dictionary of Chinese Buddhist Terms*. London: Kegan Paul, Trench, Trubner, 1937.
- SR (Shoroku zokugokai): see under Hatano
- Suzuki, Tetsuo 鈴木哲雄, *Chûgoku zenshû jimmei sakuin* 中国禅宗人名索引. Nagoya: Kikôdô 其弘堂, 1975.
- SZBY : see under Sengzhuan paiyun
- Taya, Yoritoshi 多屋頼俊 et al. (eds.), *Bukkyôgaku jiten* 仏教学辞典. Kyoto: Hôzôkan 法藏館, 1955.
- Wang, Yunwu 王雲五, *Peiwen yunfu* 佩文韻府 (7 vols.). Taipei: Taiwan Shangwu yinshuguan 臺灣商務印書館, 1979.
- Yamada, Kôdô 山田孝道, *Zenshû jiten* 禪宗辭典. Tokyo: Kokusho kankôkai 国書刊行会, 1975 (1st ed. 1915).
- Yanagida, Seizan 柳田聖山 ed., *Sodôshû sakuin* 祖堂集索引 (3 vols.). Kyoto: Kyôto daigaku jinbun kagaku kenkyûjo 京都大学人文科学研究所, 1980-84.
- Yanagida, Seizan 柳田聖山, "*Zenseki kaidai* 禅籍解題". In: Nishitani, Keiji 西谷啓治 and Yanagida, Seizan 柳田聖山 eds., *Zenke goroku II* 禅家語録 II. Tokyo: Chikuma shobô 筑摩書房, 1974, pp.445-514.
- Zenbunka kenkyûjo 禅文化研究所, *Mujaku dôchû zenji senjutsu shomoku* 無著道忠禅師撰述書目 (2 mimeographed vols). Kyoto: Zenbunka kenkyûjo 禅文化研究所, 1965.
- ZGD (Zengaku daijiten): see under Komazawa
- ZGYK (Zengaku yôkan): see under Aizawa
- Zhang, Xiang 張相, *Shiciqu yuci huishi* 詩詞曲語辭匯釋. Taipei: Zhonghua shuju 中華書局, 1980 (6th ed.).
- ZKB (Zenrin kushu benmyô): see under Mujaku
- ZTSY (Zuting shiyuan): see under Muan

B. INSCRIPTIONS

- Chen, Shouzhong 陳守中, *Dahan shaozhou yunmenshan dajue chansi daciyun kuangshen hongming dashi beiming (bingxu)* 大漢韶州雲門山大覺禪寺大慈雲匡聖宏明大師碑銘（并序）: Stone inscription [for] the Great Master [entitled] Great Cloud of Compassion [and] Immense Understanding of Genuine Truth [who lived in] the Dajue Chan temple on Mt. Yunmen in the Great Han [kingdom's] Shaozhou district." (964). In: Tokiwa, Daijô 常盤大定, *Shina bukkyôshiseki kinenshû* 支那佛教史蹟記念集. Tokyo: Bukkyô shiseki kenkyûkai 佛教史蹟研究會, 1931, pp.115-121.
- Lei, Yue 雷嶽, *Dahan shaozhou yunmenshan guangtai chanyuan gu kuangzhen dashi shixingbei (bing xu)* 大漢韶州雲門山光泰禪院故匡眞大師實性碑（并序）: "True Nature Stele [for] the Late Great Master Kuangzhen from Guangtai Chan temple on Mt. Yunmen in the Great Han [Kingdom]'s Shaozhou [district]". (959). In: Tokiwa, Daijô 常盤大定, *Shina bukkyôshiseki kinenshû* 支那佛教史蹟記念集. Tokyo: Bukkyô shiseki kenkyûkai 佛教史蹟研究會, 1931, pp. 110-115.
- S959 (Stele of 959): see under Lei Yue
- S964 (Stele of 964): see under Chen Shouzhong

C. TEXT COLLECTIONS

- *Chuan Tang wen* 全唐文, Dong Gao 董誥 et al. ed., (1000 *juan*, ca. 1814). Taipei: Huawen shu chu", 1965. (20 vols).
- *Dainippon zokuzôkyô* 大日本續藏經. Kyoto: Zôkyô shoin, 1905-1912.
- DHBW (Dunhuang bianwenji): see under Dunhuang
- *Dunhuang bianwenji* 敦煌變文集, Wang, Zhongmin 王重民 et al. ed. Kyoto: Chûbun shuppansha 中文出版社, 1978 (Japanese reprint of the two-volume Beijing edition: Renmin wenxue chubanshe 人民文学出版社, 1957).
- T (Taishô shinshû daizôkyô): see under Taisho
- *Taishô shinshû daizôkyô* 大正新修大藏經, Takakusu Junjirô 高楠順次郎 et al. ed. Tokyo: 1924-32 (100 vols.).
- *Zengaku sôsho* 禪學叢書, ed. by Yanagida, Seizan 柳田聖山. Kyoto: Chûbun shuppansha 中文出版社, 1973 - present day. To date 10 vols.
- ZGSS (Zengaku sôsho): see under Zengaku
- ZZ (Dainippon zokuzôkyô): see under Dainippon

D. NON-BUDDHIST TEXTS

- *Daodejing* 道德經: in Yan Lingfeng 嚴靈峰, *Mawangdui boshu laozi shitan* 馬王堆帛書老子試探. Taipei: Luotu shu chubanshe 洛圖書出版社, 1965.
- DDJ: see under Daodejing
- Fang, Xuanling 房玄齡 et al., *Jin shu* 晉書. Beijing: Zhonghua shuqu 中華書局, 1974.
- JWDS: see under Xue, Juzheng
- Liang 梁, *Nanhan shu*. Contains the *Nanhan wenzilüe*.
- *Lunyu*. Attr. to Confucius. Harvard-Yenching Institute, Sinological Index Series, Supplement Nr. 16: A Concordance to the Analects of Confucius 論語引得. Peiping: Hafo Yanjing xueshe 哈佛燕京學社, 1940.
- LY: see under Lunyu
- Nanhan wenzilüe: see under Liang
- NHJSZ: see under Wu, Lanxiu
- NHS: see under Nanhan shu
- NHWZL: see under Liang
- Ou-yang, Xiu 歐陽修, *Xin wudai shi* 新五代史. Beijing: Zhonghua shuqu 中華書局, 1974.
- *Tongzhi* 通志. By Zheng Qiao 鄭樵 (1149).
- Wang, Pu 王溥, *Wudai huiyao* 五代會要 (961). Shanghai: Shanghai guji chubanshe 上海古事出版社, 1978.
- Wu, Lanxiu 吳蘭修, *Nanhan jinshi zhi* 南漢金石志.
- Xue, Juzheng 薛居正, *Jiu wudai shi* 舊五代史. Beijing: Zhonghua shuqu 中華書局, 1976.
- XWDS: see under Ou-yang, Xiu
- *Yijing* 易經. Honda, Wataru 本田濟: *Eki* 易 (2 vols.). Tokyo: Asahi shinbunsha 朝日新聞社, 1978 (vols. 1 & 2 of the *Chûgoku kotensen* 中国古典選).
- Sima Guang 司馬光, *Zhizhi tongjian*. Ed. by Wang, Chongwu 王崇武 et al, Beijing: 1957.
- ZHZ: see under Zhuangzi
- *Zhuangzi* 莊子. Attr. to Zhuangzhou 莊周. Harvard-Yenching Institute, Sinological Index Series, Supplement Nr. 20: A Concordance to Chuang Tzu 莊子引得. Peiping: Hafo Yanjing xueshe 哈佛燕京學社, 1947.

E. BUDDHIST TEXTS

- *Anxin famen* 安心法門. In: *Shaoshi liumen* 少室六門. T 48 (2009) 370a-c.
- *Bailun* 百論. T 30 (1569)
- *Baizhang guanglu* 百丈廣録. ZZ 119
- *Baojing sanmeige* 寳鏡三昧歌. T 47 (1986A)
- BJS : see under Baojing sanmeige
- BYL : see under Foguo Yuanwu chanshi Biyanlu
- BZGL : see under Baizhang guanglu
- BZGLC: see under Cleary in section F. (Baizhang guanglu Cleary translation)
- CC : see under Chodang chip
- *Chanlin sengbaozhuan* 禪林僧寶傳. ZZ 137.
- *Chanyuan zhuquanji douxu* 禪源諸詮集都序. T 48 (2015)
- *Chodang chip* 祖堂集 (chin.: *Zutangji*, jap.: *Sodôshû*). Kyoto: Chûbun shuppansha 中文出版社, 1974 (ZGSS 禪學叢書 [Yanagida ed.] Vol.4.).
- *Chuanfa baoji* 傳法寳紀. T 85 (2838)
- *Congronglu* 從容録. T 48 (2003)
- CRL : see under Congronglu
- CYX : see under Chanyuan zhuquan douxu
- *Dacheng xuanlun* 大乘玄論. T 45 (1853)
- *Dahui fayu* 大慧法語. T 47 (1998)
- *Dahui shu* 大慧書. T 47 (1998)
- *Deshan shizhong* 徳山示衆. In: Zhengfa yanzang 正法眼藏 *juan* 2, ZZ 118: 19a3-20d14. See also *Zenbunka kenkyûjo kiyô* 禅文化研究所紀要 Nr. 14 (March 1987), pp.104-115.
- DHFY : see under Dahui fayu
- DHS : see under Dahui shu
- *Dongshan Liangjie chanshi yulu* 洞山良价禪師語錄. T 47 (1986B)
- DSL : see under Dongshan Liangjie chanshi yulu
- DSSZ : see under Deshan shizhong
- *Erdi yi* 二諦義. T45 (1854) 78a - 115a.
- *Erru sixing lun* 二入四行論. Text in: Yanagida, Seizan 柳田聖山, *Daruma no goroku* 達摩の語録 (Zen no goroku 禅の語録 Vol. 1). Tokyo: Chikuma shobô 筑摩書房, 1969.
- *Foguo Yuanwu chanshi Biyanlu* 佛果圜悟禪師碧巖録. T 48(2003).
- *Fozu lidai tongzai* 佛祖歴代通載. T 49 (2036)
- *Fozu tongji* 佛祖統紀. T 49 (2035)
- *Fozu gangmu* 佛祖綱目. ZZ 146
- FZGM : see under Fozu gangmu
- FZTJ : see under Fozu tongji
- FZTZ : see under Fozu lidai tongzai
- *Guzunsu yulu* 古尊宿語録. ZZ 118. The oldest version of this text (which contains also the oldest text of the *Yunmen guanglu* 雲門廣録) is found in Taiwan's National Central Library 台湾国立中央図書館.
- *Guzunsu yulu mulu* 古尊宿語録目録. ZZ 119.
- *Guzunsu yuyao* 古尊宿語要 (Song edition). Yanagida Seizan 柳田聖山 ed., Zengaku sôsho 禪學叢書 series vol. 1. Kyoto: Chûbun shuppansha 中文出版社, 1973.
- *Guzunsu yuyao mulu* 古尊宿語要目録. ZZ 119.
- GZYL: see under Guzunsu yulu
- GZYY: see under Guzunsu yuyao and Xukai guzunsu yuyao
- *Huayan jing* 華嚴經. T 9 (278)
- *Jianzhong jingguo xudenglu* 建中靖國續燈録. ZZ 136.
- JDL : see under Jingde chuandenglu
- JDLK : see under Jingde chuandenglu (Korean edition)
- JGL : see under Jueguanlun
- *Jingde chuandenglu* 景德傳燈録. T 51 (2076) and Yanagida, Seizan 柳田聖山 (ed.), Zen-

gaku sôsho 禪學叢書 vol. 6. Kyoto: Chûbun shuppansha 中文出版社, 1976
- *Jingde chuandeng lu (Korean edition)* 景德傳燈録 [高麗本]. Yanagida, Seizan 柳田聖山 (ed.), Zengaku sôsho 禪學叢書 vol. 6. Kyoto: Chûbun shuppansha 中文出版社, 1976
- *Jueguanlun* 絶觀論. Yanagida, Seizan 柳田聖山 and Tokiwa, Gishin 常盤義伸 (ed. and tr.), Kyoto: Zenbunka kenkyûjo 禅文化研究所, 1973.
- LDHY: see under Liandeng huiyao
- *Lengjie shiziji* 楞伽師資記. T 85 [2837]
- *Liandeng huiyao* 聯燈會要. ZZ 136
- *Linjianlu* 林間録. ZZ 148
- *Linjilu* 臨濟録. T 47 [1985]
- LJL : see under Linjilu
- LJNL : see under Linjianlu
- LJSZJ: see under Lengjie shiziji
- *Longxing fojiao biannian tonglun* 隆興佛教編年通論. ZZ 130
- Lotus Sutra: see under Miaofa lianhuajing
- LXTL : see under Lungxing fojiao biannian tonglun
- *Mazu yulu* 馬祖語録. ZZ 119
- *Miaofa lianhuajing* 妙法蓮華經 (Lotus Sutra). T 9 [262]
- *Mohe banre boluomi jing* 摩訶般若波羅蜜經. T 8 [223]
- *Muzhou yulu* 睦州語録. ZZ 119
- MZHL : see under Muzhoulu
- MZL : see under Mazulu
- *Pang jushi yulu* 龐居士語録. ZZ 120
- PJS : see under Pang jushi yulu
- *Quanfa zhengzongji* 傳法正宗記. T 51 [2078]
- *Sanlun xuanyi* 三論玄義. T 45 [1852]
- SBZ : see under Chanlin sengbaozhuan
- *Shishi jigu lue* 釋氏稽古略. T 49 [2037]
- *Sijia yulu* 四家語録. ZZ 119
- *Shoulengyan jing* 首楞嚴經 (Surangama Sutra). T 15 [642]
- SSJGL: see under Shishi jigu lue
- SZBY : see under Sengquan paiyun
- *Weimo jing* 維摩詰所説經 (Vimalakirti Sutra). T 14 [475]
- VEN : see under Weimo jing
- WDHY : se under Wudeng huiyan
- WJYL : see under Wujia yulu
- WJZZZ: see under Wujia zhengxong zan
- *Wudeng huiyan* 五燈會元. ZZ 138
- *Wujia yulu* 五家語録. ZZ 119
- *Wujia zhengzong zan* 五家正宗贊. ZZ 135
- XDL : see under Jianzhong jingguo xudenglu
- XFL : see under Xuefeng yulu
- *Xinxin ming* 信心銘. T 51 [2076]
- XSGL : see under Xuansha guanglu
- *Xuansha guanglu* 玄沙廣録. ZZ 125
- *Xukai guzunsu yuyao* 續開古尊宿語要, ZZ 118
- *Xuefeng yulu* 雪峰語録. ZZ 119
- XXM : see under Xinxin ming
- *Yongjia zhengdaoge* 永嘉證道歌. T 48 [2014]
- YML : see under Yunmen guanglu
- *Yunmen guanglu* 雲門廣録. T 47 [1988]. For the Song text version, see under Guzunsu yulu.

- ZDG : see under Yongjia zhengdaoge
- *Zhaolun* 肇論. T 45 (1858)
- *Zhaozhou lu* 趙州録. ZZ 119
- *Zhiyue lu* 指月録. ZZ 143
- *Zhongguanlun shu* 中觀論疏. T 42 (1824)
- *Zhonglun* 中論. T 30 (1564)
- *Zhuanxin fayao* 傳心法要. T 47 (2012A)
- *Zongmen liandeng huiyao* 宗門聯燈會要 : see under Liangdeng huiyao
- ZTSY : see under Zuting shiyuan
- *Zuting shiyuan* 祖庭事苑. ZZ 113
- ZXFY : see under Zhuanxin fayao
- ZYL : see under Zhiyue lu
- ZZJ : see under Quanfa zhengzongji
- ZZL : see under Zhaozhou lu

F. MODERN WORKS

- Abe, Chôichi 阿倍肇一, *Chûgoku zenshûshi no kenkyû: Nanshûzen seiritsu igo no seiji shakai shi teki kôsatsu* 中國禪宗史の研究-南宗禪成立以後の政治社會史的考察. Tokyo: Seishin shobô, 1963.
- Akizuki Ryômin 秋月龍 , *Jôshûroku* 趙州録. Zen no goroku 禅の語録 vol. 11. Tokyo: Chikuma shobô 筑摩書房, 1972.
- Andô, Tomonobu 安藤智信, "Sô Kôsoden no chosha Sannei no tachiba 宋高僧傳の著者飼J の立場". *Indogaku Bukkyôgaku Kenkyû* 19.2 (March 1971), 430-434.
- App, Urs, "Chan/Zen's Greatest Encyclopaedist Mujaku Dôchû 無著道忠 (1653-1744)." *Cahiers d'Extrême-Asie* 3 (1987), pp. 155-174.
- Araki, Kengo 荒木見悟, *Daie sho* 大慧書. Zen no goroku 禅の語録 no. 17. Tokyo, Chikuma shôbo 筑摩書房, 1969
- Blyth, R.H., *Zen and Zen Classics Vol. 2: History of Zen*. Tokyo:, Hokuseido Press, 1976.
- Buswell, Robert E., *The Korean Approach to Zen*. Honolulu: University of Hawaii Press, 1983.
- Buswell, Robert E., "The 'Short-cut' Approach of K'an-hua Meditation: The Evolution of a Practical Subitism in Chinese Ch'an Buddhism." In: Gregory, Peter (ed.), *Sudden and Gradual*. Honolulu: University of Hawaii Press, 1987, pp. 321-377.
- Carré, Patrick, *Les entretiens de Houang-po*. Paris: Les Deux Océans, 1985.
- Cen, Xuelü 岑學呂, *Yunmen shanzhi* 雲門山志. In: Du, Jiexiang 杜潔祥 (ed.), *Zhongguo fosi shizhi huikan* 中國佛寺史志彙刊 (Collection 2, Volume 6). Taipeh: Mingwen shuju yinhang 明文書局印行, 1980.
- Chang, Chung-yuan, *Original Teachings of Chan Buddhism*. New York: Vintage Books, 1971.
- Chavannes, Edouard, "Le Royaume de Wou et de Yüeh." *Toung-pao* 17 (1916), 37-49.
- Cheng, Chung-ying, "On Zen (Ch'an) Language and Zen Paradoxes". *Journal of Chinese Philosophy* 1 (1973), 37-49.
- Chikusa, Masaaki 竺沙雅章, "Tô / Godai ni okeru Fukken bukkyô no tenkai 唐·五代における福建佛教の展開". *Bukkyô shigaku* 佛教史學 7.1 (19??), pp. 24-44. PH BH
- Cleary, Christopher, *Swampland Flowers: The Letters and Lectures of Zen Master Ta Hui*. New York: Grove Press, 1977.
- Cleary, Thomas, *Sayings and Doings of Pai-chang*. Los Angeles: Center Publications, 1979.
- Cleary, Thomas and J.C., *The Blue Cliff Record* (3 vols.). Boulder and London: Shambhala, 1977.

- Cleary, J.C., *Zen Dawn: Early Zen Texts from Tun Huang.* Boulder and London: Shambhala, 1986.
- Collcutt, Martin, "The Early Ch'an Monastic Rule: Ch'ing kuei and the Shaping of Ch'an Community Life". Lai, Whalen and Lancaster, Lewis, B., *Early Ch'an in China and Tibet.* Berkeley: Berkeley Buddhist Studies Series (no.5), 1983, pp.165 - 184.
- DeMartino, Richard J., "On Zen Communication". Unpublished manuscript, 1982.
- DeMartino, Richard, ***The Zen Understanding of Man.*** Ph.D. dissertation, Temple University, 1969.
- DeMartino, Richard J., "The Human Situation and Zen Buddhism". In: Suzuki, D.T.; Fromm, E; DeMartino, R., *Zen Buddhism & Psychoanalysis.* New York: Harper, 1970, pp. 142-171.
- Demiéville, Paul, "Le recueil de la salle des patriarches." *T'oung-pao* 56 (1970), pp. 262 - 286.
- Demiéville, Paul, ***Les entretiens de Lin-tsi.*** Paris: Fayard, 1972.
- Demiéville, Paul, ***Le concile de Lhasa.*** Paris: Presses Universitaires de France, 1952.
- Demiéville, Paul, Choix d'études sinologiques. Leiden: E.J. Brill, 1973.
- Despeux, Catherine, ***Les entretiens de Mazu: Maître Chan du huitième siècle.*** Paris: Les Deux Océans, 1980.
- Du, Jiexiang 杜潔祥 (ed.), ***Zhongguo fosi shizhi huikan*** 中國佛寺史志彙刊 (Collection 2, Volume 6): Yunmen zhi 雲門志. Taipeh: Mingwen shuju yinhang 明文書局印行, 1980.
- Du, Jiexiang 杜潔祥 (ed.), *Zhongguo fosi shizhi huikan* 中國佛寺史志彙刊 (Collection 2, Volume 7): Xuefeng zhi 雪峰志. Taipeh: Mingwen shuju yinhang 明文書局印行, 1980.
- Dumoulin, Heinrich, ***The Development of Chinese Zen After the Sixth Patriarch In the Light of the Mumonkan.*** New York: The First Zen Institute of America, 1953.
- Dumoulin, Heinrich, ***A History of Zen Buddhism.*** Boston: Beacon Press, 1969.
- Dumoulin, Heinrich, ***Geschichte des Zen-Buddhismus, Band I: Indien und China.*** Bern/München: Francke Verlag, 1985.
- Fan, Wenlan 范文瀾, ***Tangdai fojiao*** (fu: Sui Tang Wutai fojiao dashi nianbiao) 唐代佛教 / 附:隋唐五代佛教大事年表. Beijing: Renmin chubanshe 人民出版社, 1979.
- Faure, Bernard, ***La volonte d'orthodoxie.*** Doctoral thesis, University of Paris, 1984.
- Faure, Bernard, ***Le Traite de Bodhidharma.*** Paris: Le Mail, 1986
- Foulk, Griffith, ***The 'Chan School' and its Place in the Buddhist Monastic Tradition.*** Ph. D. Dissertation, University of Michigan, 1987.
- Frauwallner, E., "Beiträge zur Apohalehre." *Wiener Zeitschrift für die Kunde des Morgenlandes* 39 (1932):247-285; 40 (1933):51-94; 42 (1935): 93-102. (Conze, BS 526) 44 (1937):233-287 (Conze, BS 557)
- Fung, Yu-lan, ***A History of Chinese Philosophy*** Vol II. Princeton: Princeton University Press, 1953.
- Furuta, Shôkin 古田紹欽, "Kôan no rekishiteki hatten keitai ni okeru shinrisei no mondai 公案の歴史的發展における眞理性の問題". In: Miyamoto, Shoson 宮本正尊, *Bukkyô no komponshinri* 佛教の根本眞理. Tokyo: Sanseidô 三省堂, 1956, pp.807-840.
- Gernet, Jacques, ***Entretiens du maître de Dhyâna Chen-houei du Ho-tsö (668-760).*** Paris: Ecole Française d'Extrême Orient, 1949.
- Graham, A.C., ***Chuang-tzu: The Inner Chapters.*** London: George Allen & Unwin, 1981.
- Gregory, Peter (ed.), ***Sudden and Gradual.*** Honolulu: University of Hawaii Press, 1987.
- Gundert, Wilhelm, ***Bi-yän-lu. Meister Yüan-wu's Niederschrift von der Smaragdenen - Felswand.*** Frankfurt/M: Ullstein Verlag, 1983.
- Hirai, Shun'ei 平井俊榮, *Chûgoku bannya shisôshi kenkyû* 中国般若思想史研究. Tokyo: Shunjûsha 春秋社, 1976.
- Hirai, Shun'ei 平井俊榮, "Shoki zenshûshisô no keisei to Sanronshû 初期禪宗思想の形成と三論宗". *Shûgaku kenkyû* 宗學研究 5 (1963), 75-79.
- Hisamatsu, Shin'ichi 久松眞一, "Some Philosophical, Religious, and Aesthetic Aspects

of Zen Buddhism, Parts I & II. Unpublished lectures delivered at Harvard University on October 3 and 21 of 1957. See DeMartino, Richard J., *The Zen Understanding of Man.* Ph.D. dissertation, Temple University, 1969, pp. 3 and 39.
- Hisamatsu, Shin'ichi 久松真一, "Zen: Its Meaning for Modern Civilization." *The Eastern Buddhist*, New Series, Vol. I, No. 1 (August 1965), pp. 22-47.
- Iriya, Yoshitaka 入矢義高: *Denshin hôyô, Enryôroku* 傳心法要・宛陵録. Zen no goroku 禅の語録 no. 8. Tokyo, Chikuma shobô 筑摩書房, 1969
- Iriya, Yoshitaka 入矢義高 et al., *Gensha kôroku (vol. 1)* 玄沙広録（上）. Kyoto: Zenbunka kenkyûjo 禅文化研究所, 1987.
- Iriya, Yoshitaka 入矢義高, *Hô koji goroku* 龐居士語録. Zen no goroku 禅の語録 vol. 7. Tokyo: Chikuma shobô 筑摩書房, 1973.
- Iriya, Yoshitaka 入矢義高, *Jiko to chôetsu* 自己と超越. Tokyo: Iwanami shoten 岩波書店, 1986.
- Iriya, Yoshitaka 入矢義高, "Kanshiketsu 乾屎橛". *Tosho* 図書 [岩波書店雜誌] No.7 (July 1985), pp.22-25. Reprinted in Iriya, Yoshitaka, *Jiko to Chôetsu* 自己と超越, pp. 94-101.
- Iriya, Yoshitaka 入矢義高, *Kyûdô to etsuraku* 自己と超越. Tokyo: Iwanami shoten 岩波書店, 1983.
- Iriya, Yoshitaka 入矢義高, "Seppô to Gensha 雪峰と玄沙". *Zenbunka* 禪文化 106 (Oct. 1982), pp. 21-46 and 107 (Jan. 1983), pp.46-57. Reprinted in Iriya Yoshitaka, *Jiko to chôetsu* 自己と超越, pp.23-77.
- Iriya, Yoshitaka 入矢義高, Kajitani, Sônin 梶谷宗忍, and Yanagida, Seizan 柳田聖山, *Setchô juko* 雪竇頌古. Zen no goroku 禅の語録 vol. 15. Tokyo: Chikuma shobô 筑摩書房, 1981.
- Iriya, Yoshitaka 入矢義高, "Unmon no zen - sono 'kôjô' to iu koto 雲門の禅・その〈向上〉ということ". In: Iriya, Yoshitaka, *Jiko to chôetsu* 自己と超越, pp. 78-86.
- Itô, Yuten 伊藤猷典, *Hekiganshû teihon* 碧巖集定本. Tokyo: Risôsha 理想社, 1963.
- Izutsu, Toshihiko, *Philosophie des Zen Buddhismus*. Reinbek bei Hamburg: Rowohlt, 1979.
- Jan, Yu"n-hua, "Buddhist Historiography in Sung China". *Zeitschrift der Deutschen Morgenla"ndischen Gesellschaft* 114 (1964), 360-381.
- Kajiyama, Y., "An Introduction to Buddhist Philosophy." *Memoirs of the Faculty of Letters, Kyoto University* 10 (1966): 1-173.
- Kaltenmark, Max, (*Lao Tzu and Taoism*, Stanford: Stanford University Press, 1969.
- Kodera, Takashi James, *Dogen's Formative Years in China*. Boulder: Prajna Press, 1980.
- Koseki, Aaron Ken, *Chi-Tsang's Ta-ch'eng-hsüan-lun: The Two Truths and the Buddha-Nature*. Ph.D. dissertation, University of Wisconsin-Madison, 1977.
- Kusan Sunim, *The Way of Korean Zen*, New York/Tokyo: Weatherhill, 1985
- Kusan Sunim *Nine Mountains*, Seung Ju Gun (Cholla Namdo 543-43): Song Kwang Sa Monastery, 1978.
- Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (First Series)*. London: Rider, 1960.
- Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961.
- Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Third Series)*. London: Rider, 1962.
- Lu, K'uan-yü (Charles Luk), *The Transmission of the Mind Outside the Teaching (1)*. London: Rider, 1974.
- Luk, Charles: see under Lu, K'uan-yü.
- Masunaga, Reihô 増永霊鳳, "Chûgoku zenshûshi ni okeru goke no chii to seikaku 中國禪宗史に於ける五家の地位と性格". *Journal of the Komazawa University (Komazawa daigaku kenkyû kiyô* 駒澤大學研究紀要) 14 (March 1956), pp. 60-80.
- Matilal, Bimal Krishna, "A Critique of the Mâdhyamika Position". In: Sprung, Mervyn

(ed.), *The Problem of Two Truths in Buddhism and Vedânta*. Dordrecht (Holland) / Boston: Reidel, 1973, pp. 54-63.
- McRae, John R., ***The Northern School and the Formation of Early Chan Buddhism.*** Honolulu: University of Hawaii Press, 1986.
- Miura, Isshu, and Sasaki, Ruth Fuller, ***The Zen Koan***. New York: Harcourt, Brace and World, 1965.
- Miura, Isshu, and Sasaki, Ruth Fuller, ***Zen Dust***. Kyoto:The First Zen Institute of America in Japan, 1966.
- Miyamoto, Shoson 宮本正尊, ***Bukkyô no komponshinri*** 佛教の根本眞理. Tokyo: Sanshôdô 三省堂, 1956.
- Murti, T.R.V., ***The Central Philosophy of Buddhism***. London: George Allen and Unwin, 1974.
- Nagai, Masashi 永井政之, "Sotei jien no kisôteki kenkyû 祖庭事苑の基礎的研究". *Komazawa daigaku bukkyôgakubu ronshû* 駒沢大学佛教学部論集 4 (1973), pp. 76-93.
- Nagai, Masashi 永井政之, "Ummon no goroku no seiritsu ni kansuru ichi kôsatsu 雲門の語録の成立に関する一考察". *Shûgaku kenkyû* 宗学研究 13 (1971), pp. 111-116.
- Nishitani, Keiji 西谷啓治 and Yanagida Seizan 柳田聖山 eds., ***Zenke goroku II*** 禅家語録 II. Tokyo: Chikuma Shobô (筑摩書房), 1974.
- Nishitani, Keiji 西谷啓治, ed., ***Zen no rekishi - Chûgoku*** 禅の歴史 - 中国 (Kôza Zen 講座禅 vol.3). Tokyo: Chikuma shobô 筑摩書房, 1967.
- Nishitani, Keiji 西谷啓治, ed., ***Zen no koten - Chûgoku*** 禅の古典-中国 (Kôza Zen 講座禅 vol.6). Tokyo: Chikuma shobô 筑摩書房, 1968.
- Nukariya, Kaiten, ***The Religion of the Samurai***, London: Luzac, 1913.
- Nukariya, Kaiten 忽滑谷快天, ***Zengaku shisôshi*** 禅学思想史. Tokyo, 1923.
- Ogisu, Jundô 荻須純道, "Zenshûshiwa: Goke shichishû (san) -- Ummon zenji to Ummonshû 禅宗史話「五家七宗（三）」-- 雲門禅師と雲門宗". *Zenbunka* 禅文化 Nr. 36 (March 1965)
- Pei, Xuehai 裴學海, ***Gushu xuzi jishi*** 虚字集釋. Beijing, Zhonghua shuju 中華書局), 1954.
- Robinson, Richard H., ***Early Mâdhyamika in India and China***. Delhi: Motilal Banarsidass, 1976.
- Sasaki, Ruth F., "The History of the Koan in Rinzai (Lin-chi) Zen". In: Miura, Isshu, and Sasaki, Ruth F., *Zen Dust*. Kyoto: The First Zen Institute of America in Japan, 1966, pp. 3-32;
- Sasaki, Ruth Fuller, ***The Recorded Sayings of Ch'an Master Lin-chi Hui-chao of Chen Prefecture***. Kyoto: The Institute for Zen Studies 禅文化研究所, 1975.
- Schafer, Edward H., "The History of the Empire of Southern Han". In: *Silver Jubilee Volume of the Zinbun Kagaku Kenkyûsyo Kyôto University*. Kyoto: Kyoto University, 1954.
- Schafer, Edward H., ***The Empire of Min***. Rutland / Tokyo: Tuttle, 1954. PH
- Schmidt-Glintzer, Helwig, ***Die Identität der buddhistischen Schulen und die Kompilation buddhistischer Universalgeschichten in China***. Wiesbaden: Franz Steiner Verlag, 1982.
- Seki, Bokuo 関牧翁, "Ummonroku 雲門録". In: Nishitani Keiji 西谷啓治, ed., *Kôza Zen* 講座禅 vol.6. Tokyo: Chikuma shobô 筑摩書房, 1968, pp.255-265.
- Shibayama, Zenkei 柴山全慶, "Ummon 雲門". In: Nishitani Keiji 西谷啓治, ed., *Kôza Zen* 講座禅 vol.3. Tokyo: Chikuma shobô 筑摩書房, 1967, pp.239-248.
- Shiina, Kôyû 椎名宏雄, "Seppô kôroku to Seppô kinenroku「雪峯広録」と「雪峯紀年録」". *Journal of Soto Shu Research Fellows (Soto shu kenkyûin kenkyûsei kenkyûkiyô* 曹洞宗研究員研究生研究紀要) 14 (July 1982), pp.61-81.
- Shiina, Kôyû 椎名宏雄, "Ummon kôroku to sono shôrokubon no keitô「雲門広録」とその抄録本の系統". *Journal of Sôtô Studies (Shûgaku kenkyû* 宗學研究) 24 (March 1982), 189-196.

- Suzuki, Daisetz T., *Essays in Zen Buddhism (First Series)*. London: Rider & Co., 1958.
- Sprung, Mervyn (ed.), *The Problem of Two Truths in Buddhism and Vedânta*. Dordrecht (Holland) / Boston: Reidel, 1973.
- Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974.
- Suzuki, Daisetz T., *Essays in Zen Buddhism (Third Series)*. London: Rider & Co., 1958.
- Suzuki, Daisetz T., *Manual of Zen Buddhism*. New York: Random House, 1960.
- Suzuki, Daisetz T. and Fromm, Erich and DeMartino, Richard: *Zen Buddhism & Psychoanalysis*. New York: Harper, 1960,
- Suzuki, Tetsuo 鈴木哲雄, *Tôgodai no zenshû* 唐五代の禅宗. Tokyo: Daitô shuppansha 大東出版社, 1984.
- Suzuki, Tetsuo 鈴木哲雄, *Tôgodai zenshûshi* 唐五代禅宗史. Tokyo: Sankibo-Busshorin 山喜房佛書林, 1985.
- Suzuki, Tetsuo 鈴木哲雄, "Ummon Bu'nen to Nankan 雲門文偃と南漢". *Indogaku bukkyôgaku kenkyû* 印度学仏教学研究 33.1 (Dec. 1984), pp.90-95.
- Takakusu, Junjiro: *The Essentials of Buddhist Philosophy*, Honolulu: University of Hawaii, 1947.
- Tokiwa, Daijô 常盤大定, *Shina bukkyôshiseki kinenshû* 支那佛教史蹟記念集. Tokyo: Bukkyô shiseki kenkyûkai 佛教史蹟研究會, 1931.
- Tsukamoto, Zenryû 塚本善隆, *Jôron kenkyû* 肇論研究. Kyoto: Hôzôkan 法藏館, 1955.
- Ueda, Shizuteru 上田閑照, "Die Bewegung nach oben und die Bewegung nach unten: Zen Buddhismus im Vergleich mit Meister Eckhart". *Eranos Jahrbuch* 50 (1982), 223-272.
- Ueda, Shizuteru 上田閑照, *Zenbukkyô* 禅仏教. Tokyo: Chikuma shobô 筑摩書房, 1975.
- Watson, Burton, *The Complete Works of Chuang Tzu. New York: Columbia University Press, 1968.*
- *Weinstein, Stanley, Buddhism under the T'ang*. Cambridge/London/New York: Cambridge University Press, 1987.
- Wu, John C.H., *The Golden Age of Zen*. Taipei: United Publishing Center, 1975.
- Yampolsky, Philip B., *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967.
- Yan, Lingfeng 嚴靈峰, *Mawangdui boshu laozi shitan* 馬王堆帛書老子試探. Taipei: Luotu shu chubanshe 洛圖書出版社, 1965.
- Yanagida, Seizan 柳田聖山, "Basozen no shomondai 馬祖禪の諸問題". *Indogaku bukkyôgaku kenkyû* 印度學佛教學研究 *33 (Dec. 1968), pp. 33-41.*
- *Yanagida, Seizan* 柳田聖山, *Daruma no goroku* 達摩の語録 (Zen no goroku 禅の語録 Vol. 1). Tokyo: Chikuma shobô 筑摩書房, 1969.
- Yanagida, Seizan 柳田聖山, "Goroku no rekishi 語録の歴史". *Tôhô gakuhô* 東方學報 (Kyoto) 57 (1985), pp. 211-663.
- Yanagida, Seizan 柳田聖山, *Junzen no jidai: Sodôshû monogatari* 純禅の時代·祖堂集ものがたり. Kyoto: Zenbunka kenkyûjo 禅文化研究所, 1984.
- Yanagida, Seizan 柳田聖山, *Rinzairoku* 臨済録. Tokyo: Daizô shuppansha 大蔵出版社, 1972 (Butten kôza 仏典講座 series, volume 30).
- Yanagida, Seizan 柳田聖山, *Shoki zenshûshisho no kenkyu*ˆ 初期禪宗史書の研究. Kyoto: Hôzôkan 法藏館, 1967.
- Yanagida, Seizan 柳田聖山, *Shoki no zenshi* 初期の禅史 I (Zen no goroku 禅の語録 Vol. 2). Tokyo: Chikuma shobô 筑摩書房, 1971.
- Yanagida, Seizan 柳田聖山, *Zengoroku* 禅語録. Tokyo: Chûô kôronsha 中央公論社, 1978.
-Yu, Chun-fang, "Ta-hui Tsung-kao and 'Kung-an' Ch'an". *Journal of Chinese Philosophy* 6 (1979), 211-235.

FACETS OF THE LIFE AND TEACHING OF CHAN MASTER YUNMEN WENYAN

雲門文偃

(864-949)

A Dissertation
Submitted to
the Temple University Graduate Board

In Partial Fulfillment
of the Requirements for the Degree
of
Doctor of Philosophy

by
Urs E. App
May 1989

Volume II

APPENDIX 1: PREFACES

PREFACE TO THE YML (dated 1053)

In: *Zuting shiyuan* 祖庭事苑 (ZZ 113: 26d2-15)

Master [Tianyi Yihuai][1125] composed a preface which is quoted in the following:

"The Great Master [Yunmen]'s religious name was Wenyen. He succeeded to Chan Master Xuefeng [Yi]cun. On the order of Prince Liu[1126] of Guang, he first resided at Shaozhou's Lingshu [temple];[1127] later he moved to live on [Mt.] Yunmen.[1128] He was honoured with the title 'Genuine Truth'.[1129] He taught for more than fifty years, and [though] 130 years have passed since, there are words from formal sermons 陞堂, from [talks which] took up old [sayings or events] 舉古, and from statements with substitute [answers] 垂代. But as there were indications that [these words] were getting dispersed in China's Chan communities, it is a fortunate event that they got collected and that printing blocks were made from them. They will be of help to many; when Chan adepts enter [the Master's] room and ask for guidance, they tend to read sayings and are lead astray by mistakes in accounts. Alas! We are far from the time of the sages! Fish eyes are mistaken for gold of Yen[1130] and jewels of Chu,[1131] and dust and sand (worldly defilements) are prevalent."

"Hearing that [Yunmen's words] got cut [like] autumn chrysanthemums or spring orchids and bamboos, I constantly thought about their elimination and disappearance but did not yet take measures to fulfill my long-cherished wish. [But] this summer, when staying at the Qiupu [temple],[1132] I took care to stay away from the community and was able to open and read this text. Then I took the brush to correct it by condensing 刪繁 and by adding what was lacking 補闕. Afterwards I established its order. Most of those who apply themselves to the Confucian path and are bound to be excluded from [Buddhism's] profound meaning, [but also] those turned toward the Great Way, get lost in confusion among many useless rhetorical flowers and empty absurdities.

This text is by one who is not confused, describes facts as they are, and has a firm grasp of reality. For a wise person, this verbose preface is thus but an accumulation of useless letters."

Written on the fifteenth day of the fifth month of the fifth year of Huangyou (皇祐 5; 1053) at the Qiupu Jingde Chan temple (秋浦景德禪院) by the Dharma-transmitting monk [Tianyi] Yihuai (義懐).

PREFACE TO THE YML (dated 1076)

In: *Yunmen guanglu* 雲門廣録 (T47: 544c28-545a12)

The lamp of the patriarchs was successively transmitted over hundreds of years. It is excellent and surpasses anything of the kind; transcending present and past, it is utterly profound and supremely spiritual. [Though] the Way flourishes, those who practice it in the empire are just a handful; their very best is represented by the great and venerable Master Yunmen. He changed freely between gripping firmly and letting go, and between unfolding and folding.[1133] When he extended himself [like] the great rivers and the seas, fish as well as dragons got enough space to swim. When he squeezed heaven and earth in his hand, demons and spirits did not have any path to tread on. Even plants and trees prostrated before him, and earth and stones emitted light for him.

His transmission to posterity comprises responses to occasions 對機, records from [the teacher's] room 室録, statements and substitute [answers] 垂代, critical examinations 勘辨, and the biographical record. Now, [as the text] was dated and contained some errors, I collated 參考 it and had the correct and unique new printing blocks carved so that [the text] may be eternally disseminated and help making the forging and tempering[1134] of one's very own matter[1135] the alpha and omega.[1136]

This precipitous world being [in constant change like] tiles that break and ice that melts, it is certain that if there are several schools and divided sects [one] will not avoid getting confused and

prone to errors. [But] discussing merits and writing about virtue means already cheating[1137] the sages of old, and tracing a model and establishing an example may just be good for hoodwinking future students. If the top of one's head has the eye [of wisdom], where will one meet with Yunmen?

25th day of the third month of the 53rd [sexagesimal] year in the Xining reign (熙寧丙辰; 1076).

Preface by Su Xie 蘇澥, in charge as Vice-legate of Transport of the Regions East and West of the Zhe River with Authority over Exports 權發遣兩浙轉運副使公事.

APPENDIX 2: BIOGRAPHICAL CHART

(Dated events are underlined, inferred events in parentheses, information about sources in italics)

(TANG DYNASTY)

YEAR	CYCLE	REIGN	EVENTS	AGE
864	甲申	咸通 5	Yunmen is born in Jiaxing	
865	乙酉	咸通 6		1
866	丙戌	咸通 7		2
867	丁亥	咸通 8		3
868	戊子	咸通 9		4
869	己丑	咸通 10		5
870	庚寅	咸通 11		6
871	辛卯	咸通 12		7
872	壬辰	咸通 13		8
873	癸巳	咸通 14		9
874	甲午	乾符 1		10
875	乙未	乾符 2		11
876	丙申	乾符 3		12
877	丁酉	乾符 4		13
878	戊戌	乾符 5		14
879	己亥	乾符 6		15
880	庚子	廣明 1		16
881	辛丑	中和 1	(Acc. to CC entry into Kongwang temple)	17
882	壬寅	中和 2		18
883	癸卯	中和 3		19
884	甲辰	中和 4	Ordination in Changzhou	20
885	乙巳	光啓 1	Several years of study under Zhi Cheng	21
886	丙午	光啓 2		22
887	丁未	光啓 3		23
888	戊申	文德 1	(May have gone to Muzhou around this time)	24
889	己酉	龍紀 1		25
890	庚戌	大順 1	(Stayed with Muzhou for some years)	26
891	辛亥	大順 2		27
892	壬子	景福 1		28
893	癸丑	景福 2		29
894	甲寅	乾寧 1	Beginning of pilgrimage (cf. also XFL)	30
895	乙卯	乾寧 2	Stayed a number of years with Xuefeng	31
896	丙辰	乾寧 3		32
897	丁巳	乾寧 4		33
898	戊午	光化 1		34
899	己未	光化 2		35
900	庚申	光化 3	(May have left Xuefeng around this time)	36
901	辛酉	天復 1		37
902	壬戌	天復 2		38
903	癸亥	天復 3		39
904	甲子	天祐 1		40
905	乙丑	天祐 2		41
906	丙寅	天祐 3		42
907	丁卯	開平 1		43
908	戊辰	開平 2	Death of Xuefeng	44

(SOUTHERN HAN DYNASTY)

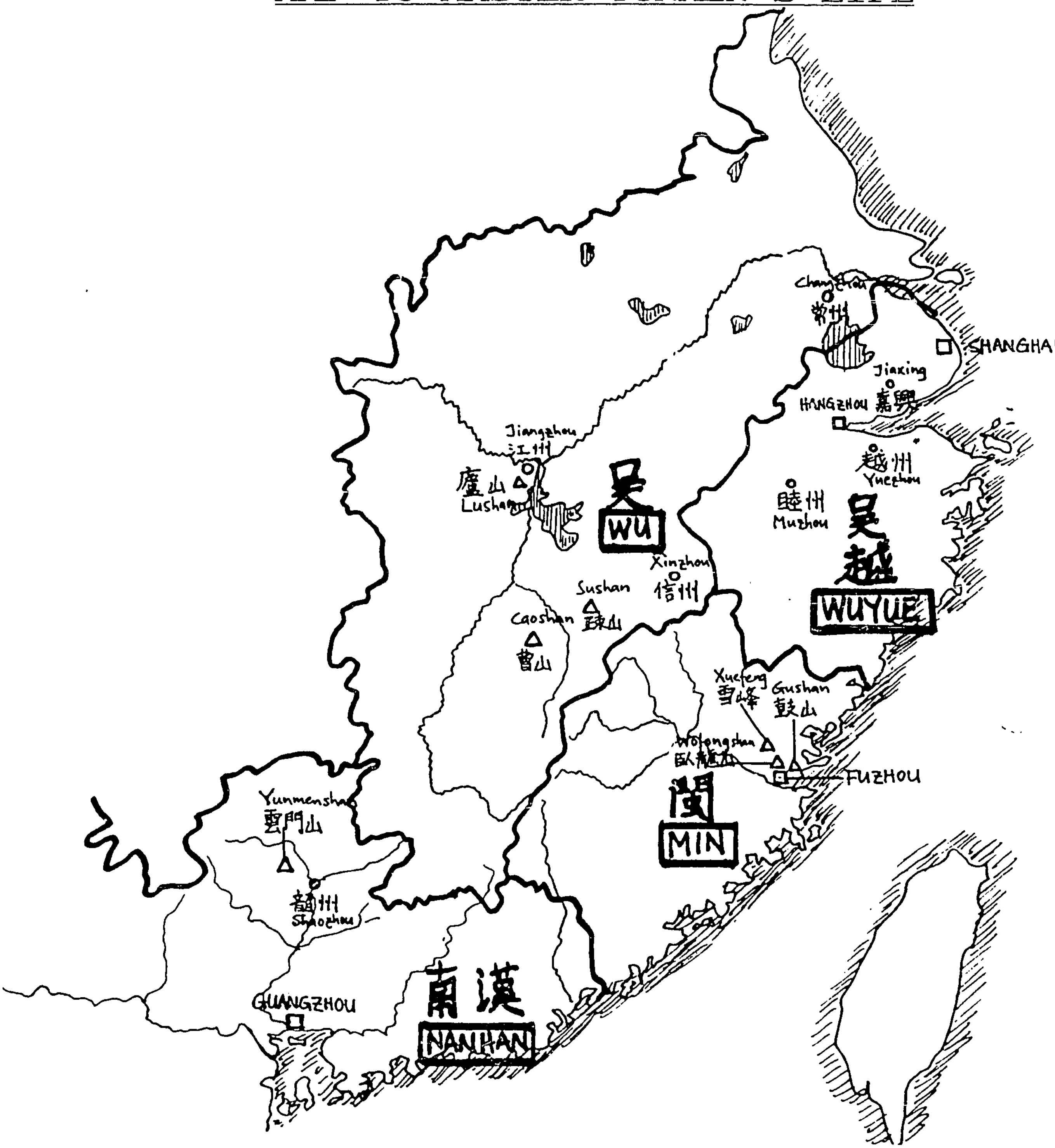
YEAR	CYCLE	EMP	NAME	REIGN	EVENTS	AGE
909	己巳	烈宗	(劉隱)	開平 3	....	45
910	庚午	烈宗	(劉隱)	開平 4	....	46
911	辛未	烈宗	(劉隱)	乾化 1	visit to Caoqi, head monk at Lingshu	47
912	壬申	高祖	(劉巖)	乾化 2	....	48
913	癸酉	高祖	(劉巖)	乾化 3	....	49
914	甲戌	高祖	(劉巖)	乾化 4	....	50
915	乙亥	高祖	(劉巖)	乾化 5	....	51
916	丙子	高祖	(劉巖)	乾化 6	....	52
917	丁丑	高祖	(劉巖)	乾亨 1	....	53
918	戊寅	高祖	(劉巖)	乾亨 2	Death of Zhisheng. Gets honorary robe	54
919	己卯	高祖	(劉巖)	乾亨 3	Yunmen's accession ceremony	55
920	庚辰	高祖	(劉巖)	乾亨 4	....	56
921	辛巳	高祖	(劉巖)	乾亨 5	....	57
922	壬午	高祖	(劉巖)	乾亨 6	....	58
923	癸未	高祖	(劉巖)	乾亨 7	Construction of Mt.Yunmen temple begins	59
924	甲申	高祖	(劉巖)	乾亨 8	....	60
925	乙酉	高祖	(劉巖)	白龍 1	....	61
926	丙戌	高祖	(劉巖)	白龍 2	....	62
927	丁亥	高祖	(劉巖)	白龍 3	....	63
928	戊子	高祖	(劉巖)	大有 1	End of construction	64
929	己丑	高祖	(劉巖)	大有 2	....	65
930	庚寅	高祖	(劉巖)	大有 3	....	66
931	辛卯	高祖	(劉巖)	大有 4	....	67
932	壬辰	高祖	(劉巖)	大有 5	....	68
933	癸巳	高祖	(劉巖)	大有 6	....	69
934	甲午	高祖	(劉巖)	大有 7	....	70
935	乙未	高祖	(劉巖)	大有 8	....	71
936	丙申	高祖	(劉巖)	大有 9	....	72
937	丁酉	高祖	(劉巖)	大有 10	....	73
938	戊戌	高祖	(劉巖)	大有 11	Audience with Emperor	74
939	己亥	高祖	(劉巖)	大有 12	....	75
940	庚子	高祖	(劉巖)	大有 13	....	76
941	辛丑	高祖	(劉巖)	大有 14	....	77
942	壬寅	殤帝	(劉玢)	光天 1	....	78
943	癸卯	中宗	(劉晟)	乾和 1	Stayed one month at Imperial Palace	79
944	甲辰	中宗	(劉晟)	乾和 2	....	80
945	乙巳	中宗	(劉晟)	乾和 3	....	81
946	丙午	中宗	(劉晟)	乾和 4	....	82
947	丁未	中宗	(劉晟)	乾和 5	....	83
948	戊申	中宗	(劉晟)	乾和 6	(SBZ etc.:67 days in palace)	84
949	己酉	中宗	(劉晟)	乾和 7	Died on May 10; *XL* 行録 *written*	85
950	庚戌	中宗	(劉晟)	乾和 8		YEAR AFTER DEATH
951	辛亥	中宗	(劉晟)	乾和 9		*+2*
952	壬子	中宗	(劉晟)	乾和 10	*Chodang chip written*	*+3*
952	癸丑	中宗	(劉晟)	乾和 11		*+4*
954	甲寅	中宗	(劉晟)	乾和 12		*+5*
955	乙卯	中宗	(劉晟)	乾和 13		*+6*
956	丙辰	中宗	(劉晟)	乾和 14		*+7*
957	丁巳	中宗	(劉晟)	乾和 15		*+8*
958	戊午	後主	(劉鋹)	大寶 1		*+9*

(SOUTHERN HAN DYNASTY)

YEAR	CYCLE	EMP	NAME	REIGN	EVENTS	AGE
959	己未	後主	(劉鋹)	大寶 2	First stele (dated Jan.12)	+10
960	庚申	後主	(劉鋹)	大寶 3		+11
961	辛酉	後主	(劉鋹)	大寶 4		+12
962	壬戌	後主	(劉鋹)	大寶 5		+13
963	癸亥	後主	(劉鋹)	大寶 6		+14
964	甲子	後主	(劉鋹)	大寶 7	Second stele (dated May 15)	+15
965	乙丑	後主	(劉鋹)	大寶 8		+16
966	丙寅	後主	(劉鋹)	大寶 9		+17

APPENDIX 3

MAP TO MASTER YUNMEN'S LIFE



APPENDIX 4

CHRONOLOGICAL LIST OF THE MAIN BIOGRAPHICAL SOURCES

1. Yunmenshan guangtai chanyuan kuangzhen dashi xinglu 949
雲門山光泰禪院匡眞大師行録 Abbreviation: XL雲門行録

2. Chodang chip (Zutangji, Sodôshû) 祖堂集 952
Abbreviation: CC 祖堂集

3. Dahan shaozhou yunmenshan guangtai chanyuan gu kuangzhen dashi shixingbei (bing xu) 959
大漢韶州雲門山光泰禪院故匡眞大師實性碑 (并序) Abbreviation: S959 實性碑

4. Dahan shaozhou yunmenshan dajue chansi daciyun kuangshen hongming dashi beiming (bing xu) 964
大漢韶州雲門山大覺禪寺大慈雲匡聖宏明大師碑銘 (并序) Abbreviation: S964 碑銘

5. Jingde quandenglu 景德傳燈録 (Chinese texts) Abbreviation: CDL 景德傳燈録 1004

6. Jingde quandenglu (Korean text) 景德傳燈録 [高麗本] ??
Abbreviation: CDLK 景德傳燈録 [高麗本, Yanagida ed.]

7. Quanfa zhengzongji 傳法正宗記 Abbreviation: ZZJ 傳法正宗記 1061

8. Jianzhong jingguo xudenglu 建中靖國續燈録 Abbreviation: XDL 建中靖國續燈録 1101

9. Zuting shiyuan 祖庭事苑 Abbreviation: ZTSY 祖庭事苑 1108

10. Yunmen guanglu 雲門廣録 (other than sources 1 and 13) Abbreviation: YML 雲門廣録 1120

11. Yufang yilu 遊方遺録 Abbreviation: YFYL 遊方遺録 1120

12. Chanlin sengbaozhuan 禪林僧寶傳 Abbreviation: SBZ 禪林僧寶傳 1122

13. Lungxing fojiao biannian tonglun 隆興佛教編年通論 bef. 1127 ?
Abbreviation: LXTL 隆興佛教編年通論

14. Foguo Yuanwu chanshi biyanlu 佛果圜悟禪師碧巖録 Abbreviation: BYL 碧巖録 1128

15. Liandeng huiyao 聯燈會要 Abbreviation: LDHY 聯燈會要 1183

16. Wudeng huiyuan 五燈會元 Abbreviation: WDHY 五燈會元 1253

17. Wujia zhengzong zan 五家正宗贊 Abbreviation: WJZZZ 五家正宗贊 1254

18. Fozu lidai tongzai 佛祖歷代通載 Abbreviation: FZTZ 佛祖歷代通載 1341

19. Shishi jigu lue 釋氏稽古略 Abbreviation: SSJGL 釋氏稽古略 bef. 1355 ?

APPENDIX 5:
ANNOTATED LIST OF IMPORTANT BIOGRAPHICAL SOURCES

1. *YUNMENSHAN GUANGTAI CHANYUAN KUANGZHEN DASHI XINGLU* 雲門山光泰禪院匡眞大師行録: "Biographical Record of the Great Master Kuangzhen of the Guangtai Chan temple on Mt. Yunmen".

   Texts used: T 47(1988)575c3-576a18 / Song text (Taiwan National Library)
   Abbr. : XL 雲門行録; Biographical Record
   Date : May 25, 949 (day of Yunmen's burial)
   Author : Lei Yue 雷嶽

The author of this text occupies a position of particular importance with respect to the Master's biography because he also wrote the first stone inscription. He was a high (and highly decorated) official in the administration of the Nanhan kingdom (see p. 10).
The record gives a straightforward account of Yunmen's life. It differs from all other sources in that it does not contain a single word uttered by Master Yunmen. This could be connected with its composition for the burial, or it could indicate that Lei Yue wrote it with the intention of joining it to a collection of the Master's words.
The history of this biographical record is not clear. It bears a very early date (fifteen days after the Master's death!). Close comparison of its content with that of the stele (S959; translated on p. 10 ff.) from the hand of the same author Lei Yue reveals so few discrepancies that their common authorship and origin around the same period seem likely. They are for instance the only two sources to mention Yunmen's descendance from a certain Han 韓 (see p.11), and they do this in almost the same terms. However, the possibility of later revisions of this record cannot be excluded. The biographical record's "story of the missing head monk" (cf. note 89 A/B) is one major indication in this direction: the other early sources make no mention of it, but in later ones this story becomes increasingly detailed and colorful.
Another reason for suspecting later revision is the story about Lingshu's death and Yunmen's takeover of the abbotship.[1138]
As this biography is not mentioned in the 1053 preface (cf. Appendix 1), and no comments to it are found in the ZTSY 祖庭事苑, one cannot affirm much about the history of this record prior to 1076. However, the fact that the Chinese text of the CDL 景徳傳燈録 does not include anything about Yunmen's death and the opening of the stupa suggests that in 1004 the author of the CDL 景徳傳燈録 had a YML text which did not include this Biographical Record. The first indication of its inclusion in the Extensive Record appears in the preface dated 1076 by Su Xie 蘇解 which expressly mentions it as part of the YML (YML 545a5; translated in Appendix 1); in the process of collation and correction of the whole YML text, Su Xie probably did not spare the biographical record.

2. *CHODANG CHIP* 祖堂集 (chin.: *Zutangji*, jap.: *Sodôshû*): "Collection from the Hall of Patriarchs"

Text used : ZGSS 禪學叢書 [Yanagida ed.] Vol.4; 3.91 - 3.95 (pp.216-218)
Abbr. : CC 祖堂集
Date : 952
Authors : Jing (靜, n.d.) and Yun (, n.d.)

Because of their early origin in circles who knew Yunmen and because of their history of transmission, this text and the two stone inscriptions (sources 3 and 4) form the most reliable sources for Master Yunmen's biography. The Chodang chip's authors were Korean monks who studied under Yunmen's teacher Xuefeng; they wrote this book in 952 when only three years had passed since the death of Yunmen. When it was rediscovered in the early 20th century, it was found to have survived almost a millennium in a Korean monastery library. As the text had in all likelihood not been edited in the meantime, it could well be our oldest *unedited* biographical source.

This biography has several interesting features: While its information about the Master's name, birthplace, the first teacher (Master Cheng 澄), the first temple (Kongwang 空王), etc., is essentially not different from that given by the other four earliest sources, it does (unlike all other sources) not at all mention Master [Daozong of] Muzhou. In the light of the obvious similarity of Muzhou's and Yunmen's teaching styles, this is all the more surprising. Could it be that the authors of the Chodang chip wanted the already famous Yunmen firmly on the side of their own (and Yunmen's) master Xuefeng? Whatever the reason, this is a significant omission in a biography which otherwise is quite detailed.

The Chodang chip's account of the first exchange between Yunmen and Xuefeng as well as the passage that follows it (cf. notes 71 and 73) share almost identical wording with the oldest stone inscription; did this part of the Chodang chip reach the author of the first stele in the years between 952 and 959? Or is this simply due to identical accounts by witnesses, or to commonly used contemporary expressions? This creates in any case some link between the Chodang chip and the stone inscription which was written seven years later in 959.

The last facts mentioned in the Chodang chip's account of Yunmen's life are that the southern [Han] court esteemed him highly and honored him with the purple robe and the title "Great Master Kuangzhen." According to both stone inscriptions, this event took place in the year 938 (cf. note 114). Interestingly, no mention is made of Yunmen's death. Is it possible that the news of this event had not reached the authors Jing and Yun in the time between May of 949 and the year 952? In spite of the considerable distance between Mt. Yunmen and the Fujian area, this seems quite unlikely. This could confirm Yanagida's contention (cited by Demieville[4]) that the writing of the Chodang chip started much earlier than 952.

3. *DAHAN SHAOZHOU YUNMENSHAN GUANGTAI CHANYUAN GU KUANGZHEN DASHI SHIXINGBEI (BING XU)* 大漢韶州雲門山光泰禪院故匡眞大師實性碑 (并序): "True Nature Stele [for] the Late Great Master Kuangzhen from Guangtai Chan temple on Mt. Yunmen in the Great Han [Kingdom]'s Shaozhou [district]."

Text used : Tokiwa pp.110 -115
Abbr. : S959 實性碑
Date : January 12, 959
Author : Lei Yue 雷嶽

This stone inscription, written ten years after the Master's death by the official Lei Yue who had also composed the Biographical Record (see above, source 1), is the earliest comprehensive *and* unaltered source for the biography of Yunmen. This is why it can function as the basic text with which information found in other sources can be compared (see our annotated translation of the biographically relevant part on pp. 10 - 17).
The biographical part is preceded by a passage in which Master Yunmen is said to expound nothing other than the Buddhist truth and to stand in the lineage of the Buddha's dharma descendants. After the account of the Master's burial, Lei Yue mentions some important monastic officers as well as a lot of people (108 names are given) who came from the imperial palace and took part in a ceremony to the memory of the Master. The inscription closes with a series of six poems.
Since this inscription served as point of reference for our investigation of similarities and differences found in other texts, the reader is referred to the notes of our translation for detailed comparative observations. The biographical content of this inscription has its closest parallel in the second stele which was written only 5 years later by Chen Shouzhong 陳守中.

4. *DAHAN SHAOZHOU YUNMENSHAN DAJUE CHANSI DACIYUN KUANGSHEN HONGMING DASHI BEIMING (BING XU)* 大漢韶州雲門山大覺禪寺大慈雲匡聖宏明大師碑銘（并序）: Stone inscription [for] the Great Master [entitled] Great Cloud of Compassion [and] Immense Understanding of Genuine Truth [who lived in] the Dajue Chan temple on Mt. Yunmen in the Great Han [Kingdom's] Shaozhou district.

Text used : Tokiwa pp.115-121
Abbr. : S964 碑銘
Date : May 15, 964
Author : Chen Shouzhong 陳守中

The reason for writing another inscription just five years after the first one was an event that is mentioned at the end of this source: an apparition by the late Master in the dream of a certain Ruan Shaozhuang 阮紹莊 in which he ordered the opening of the stupa. As this was done, the body of the Master was found to have no trace of decomposition, and it was brought to the capital where it was venerated during about a month before being put back into the stupa. The biographical content of the first stele is mirrored in this one; seen together with the prevalent avoidance of identical words (except in quoting), this leaves no doubt that the second author took the first inscription as a model.
This stele is the last of the early sources. Though the Biographical Record (source 1) quotes

none of the Master's words, and the Chodang chip (source 2) contains no reference to Muzhou and not much biographical information about the latter part of Yunmen's life, one can say that the four earliest sources give a remarkably similar portrayal of Yunmen's life. The authors of these four sources treat the life of the Master with sober admiration; as they knew him personally and were furthermore conscious of contemporary readers who were in the same position, one can expect a certain reluctance to invent wild stories. Later authors were less inhibited in this respect; the famous anecdotes about Yunmen's broken leg (see note 63), his arrival at Xuefeng (note 71), and the portrayal of Master Lingshu's spiritual powers (notes 89 and 91) show this clearly.

5. *JINGDE QUANDENGLU (Chinese texts)* 景德傳燈録: "The Jingde [Era] Record of the Transmission of the Lamp" (Chinese texts).

Texts used: T 51(2076) / ZGSS 禪學叢書 [Yanagida ed.] Vol. 6
Abbr. : CDL 景德傳燈録
Date : 1011
Author : Xuanci Daoyuan (宣慈道源; n.d.)
Editor : Yang Yi (楊億; 968-1024)

The author Daoyuan was a disciple of Tientai Deshao (天台德韶; 891-972), an heir of the founder of the Fayan school, Fayan Wenyi (法眼文益; 885-958). He therefore belonged to the lineage originating with Yunmen's co-disciple Xuansha Shibei (玄沙師備; 835-908).

This work was presented to the Northern Song emperor Zhenzong (眞宗; re. 997-1022) in 1004, but it was not published until 1011, i.e. 62 years after Master Yunmen's death. It contains little biographical information about the Master but reproduces a fair amount of his sermons and exchanges. The content of its biography is consistent with the four oldest sources: home town, name, enlightenment under Muzhou, training under Xuefeng, and head monk and eventually master at Lingshu. It is more interesting to note what Daoyuan did *not* mention: why does this text with its frequent accounts about the deaths of Chan masters not lose one word about Yunmen's death? Furthermore, one would think that, had he known about it, Daoyuan would have found the story about the dream appearance and opening of the Master's stupa worthy of mention. While this event triggered the composition of the second stele in 964, it may not have been included in the early version(s) of the Records of Yunmen which Daoyuan certainly possessed (cf. chapter II, pp. 27-29). The same can be said of the account of Yunmen's death which first appeared in the biographical record (source 1) and the two stone inscriptions. Daoyuan probably had some early Records of Yunmen which neither included the biographical record (YML 575c2-576a18) nor the account which follows it about the opening of Yunmen's stupa (575b7-16).

The scarcity of biographical information in this text may be due to lack of information. This is not surprising in the light of the fact that the *Song Gaosengzhuan* 宋高僧傳 contains no biography of Yunmen. The few bits of information in this text stand in marked contrast to the Korean version (source 6). This is a major argument in support of the view that the Chinese text is older.

6. *JINGDE QUANDENGLU* *(Korean text)* 景德傳燈録 [高麗本]: "The Jingde [Era] Record of the Transmission of the Lamp" (Korean text).

Text used : ZGSS 禪學叢書 [Yanagida ed.] Vol.6
Abbr. : CDLK 景德傳燈録 [高麗本, Yanagida ed.]
Date : Unknown
Author : Xuanci Daoyuan (宣慈道源; n.d.)
Editor : Unknown

This text gives a much more extensive biography of the Master than the Chinese text. It includes an description of Master Yunmen's death and of the opening of the stupa as well as some stories which became popular at a later time. The entire text of this biography can be found, with few and insignificant differences, in the Chinese text of the **CDL** 景德傳燈録 (source 6) and the **WDHY** 五燈會元 (source 16). The configuration is the following:

- Title, home town, lay family name	: Practically identical with **CDL** T51(2076)356b27		
- Training under Zhi Cheng, ordination, awakening under Muzhou, hurt leg	: "	"	with **WDHY** ZZ138:276c4-12
- Journey to Xuefeng	: "	"	with **CDL** 356b28-29
Dharma transmission, pilgrimage, arrival at Lingshu	: "	"	with **WDHY** 276d4-9
- Death of Lingshu, abbotship of Yunmen	: "	"	with **CDL** 356c1-3
- Teaching for 30 years, death of Yunmen, dream appearance, opening of stupa, posthumous title	: "	"	with **WDHY** 280d16-281a2

The included stories (such as the one of the hurt leg and the arrival at Lingshu) indicate that the Korean text incorporates elements of later origin; the last part describing the Master's death and the miracles following it suggests also that the Korean version of the **CDL** 景德傳燈録 is later than the Chinese text. However, it is not clear exactly when it was compiled. The fact that the WDHY additionally contains passages which are virtually identical with parts of the present YML may indicate that the WDHY is later than this source. Further investigation could show that this Korean text is based on (or represents) one of the WDHY's major sources.

7. *QUANFA ZHENGZONGJI* 傳法正宗記 : "Record of the Dharma Transmission in the Correct [Chan] Sect".

Text used : T 51(2078)757b10-758a16
Abbr. : ZZJ 傳法正宗記
Date : 1061
Author : Fori Qisong (佛日契嵩;1007-1072)

The author of this book belongs to the fifth generation of the Yunmen line. His interest

focused on lineage: 12 lines of biography are followed by 50 lines enumerating 88 disciples of Master Yunmen. The biographical information is consistent with the earlier sources (though the first teacher Zhi Cheng and the place of ordination are not mentioned by name, and no words by Yunmen are cited). None of the stories which may indicate later origin or revision appears. Interestingly, the last event described is the Master's move to Mt. Yunmen. Nothing is said about his death (possible influence by CDL but not by CDLR), but Qisong adds a short description of Yunmen's teaching style (757b19-20; cf. note 121) and says that at the time (i.e., in 1061) Yunmen's teaching was highly esteemed in the whole empire and was called "Yunmen school 雲門宗."

8. *JIANZHONG JINGGUO XUDENGLU* 建中靖國續燈録 : "The Jianzhong Jingguo [era] Supplementary Record of the Lamp".

Text used : ZZ 136:25a9-12
Abbr. : XDL 建中靖國續燈録
Date : 1101
Author : Foguo Weibo 佛國惟白

The author was a distinguished scholar-monk in the 7th generation of the Yunmen school. As this work was intended as a continuation of the CDL 景德傳燈録, it is natural that not much place is given to a master whose biography and words have already been mentioned. However, Weibo's biography of Yunmen gives more weight than others to the role of Xuefeng. Because the whole biography occupies just a few lines, it is translated here: "Ch'an Master Yunmen Wenyan of Shaozhou first visited Chen Zunsu of Muzhou and discovered the mind ground 發明心地. He went on to enter the mountain ranges [of Min] and called on Xuefeng. One day [Xuefeng] happened to take the [teacher's] seat [in the Dharma Hall]. A monk asked, 'What about the Buddha?' Xuefeng said, 'Good Heavens! Good Heavens!' Hearing this, the master [Yunmen] at once got rid of his doubts 忽釋所疑 and was in perfect accord with the core of Chan 契會宗要. Later, the sovereign Liu of Kuang requested him to stay at [Mt.] Yunmen. He transmitted the eye of the true Dharma." This is the only source which mentions a thorough breakthrough under Xuefeng.

9. *ZUTING SHIYUAN* 祖庭事苑: "Collection of Topics from the Garden of Patriarchs."

Text used : ZZ 113: 1d9-2a8
Abbr. : ZTSY 祖庭事苑
Date : 1108
Author : Muan Shanqing 睦庵善卿

This text contains a biography of Yunmen and a commentary on 209 words and expression that appeared in an old lost text of the YML (cf. chapter II, p. 30 ff.). Comparison of the commentary

with today's YML text shows that the version which Muan based his commentary on probably included only a few lines of today's third chapter.[1139] This is of particular interest because it is the third chapter of today's YML text which includes most biographical information of the YML. The fact that Muan does not comment on Yunmen's biography but rather writes one himself strengthens doubts as to the early datation of most of the YML's present third chapter.
The information about Yunmen's life given by Muan has some notable aspects. One can isolate five elements to serve as test cases for analyzing the history of sources:

1. The scene of Yunmen's enlightenment at Muzhou with the story of the "broken leg";[1140]
2. Yunmen's arrival at Mt. Xuefeng and the "iron cangue" story;[1141]
3. Yunmen's arrival at Lingshu and Master Lingshu's psychic powers (the story of the missing head monk);[1142]
4. The circumstances surrounding Lingshu's death and Yunmen's takeover.[1143]
5. The opening of the stupa and the miraculously preserved body.

Muan mentions a specific temple where Yunmen was ordained (Doushuai yuan 兜率院); the only other source giving this name is **SBZ 禪林僧寶傳** (ZZ137:224b11).[1144] This is one indication of a link between these two sources. Further comparison of these two sources reveals that, with the exception of the "no-headmonk story"[1145] and some details about exchanges, they have a very similar content.
1. *If* the Korean **CDL 景德傳燈錄** should be found to have been composed earlier than 1108, it would be the first source to tell the story of Yunmen's broken leg;[1146] if not, it would be Muan. Afterwards, essentially the same story appeared also in the **SBZ 禪林僧寶傳** and from there may have found its way into most later sources.
2. The "iron cangue" story[1147] which deals with Yunmen's spectacular arrival on Mt. Xuefeng could also be traced back to Muan's biography of Yunmen; **SBZ 禪林僧寶傳** ZZ137:224c2-4 and **LDHY 聯燈會要** ZZ136:413c6-8 give similar accounts[1148] which (probably at a later point) were embroidered with all sorts of details.[1149] It is the "embroidered" version which appears in the third chapter of the YML (**YFYL 遊方遺錄** T47(1988)573b10-22).
3. Interestingly, the story of the missing head monk is not mentioned by Muan but appears in the **SBZ 禪林僧寶傳** which may be its first source.[1150]
4. Muan provides no information about the circumstances of Lingshu's death, but it is said that the ruler of Guang ordered the prefect He Xifan to request Yunmen's succession to Lingshu's abbotship. Detailed accounts of Lingshu's prophecy about his own burial and of his letter to the emperor are first given by **XL 雲門行錄** T47(1988)575c26-576a3 and **SBZ 禪林僧寶傳** ZZ137:224d12-17.
5. Muan tells the story of the Master's dream appearance and the opening of the stupa in detail. The parallel versions given in the YML (576b7-16) and in **SBZ 禪林僧寶傳** ZZ137:226a1-8 nurture the suspicion that this story (and possibly other biographical elements such as the story of Lingshu's death and of Yunmen's takeover -- and maybe even the whole **YFYL 遊方遺錄** T47(1988)573b04-575a20) -- found their way into the YML around the beginning of the 12th century when Muan was writing the **ZTSY 祖庭事苑**.

10. *YUNMEN GUANGLU* 雲門廣録 : "The Extensive Records of Master Yunmen" (all parts except source 1 [XL 雲門行録] and source 11 [YFYL 遊方遺録]).

Texts used: T47(1988) / Song text (Taiwan National Library)
Abbr. : YML 雲門廣録
Date : 1120 (?)
Author : Shou Jian 守堅

The bulk of the YML's biographical information is contained in sources 1 and 11, but there are a few elements that appear in other parts. In particular, there is the petition (YML 567a19-b16) on behalf of Yunmen delivered to the ruler of Guang by the high official He Xifan 何希範. In it Yunmen, then head monk at the Lingshu temple, is highly praised, and the emperor is asked to approve his installation as abbot of the temple. No date is given, but since Master Lingshu deceased in 918 and Yunmen became abbot in 919, this petition must stem from either one of these years.

Furthermore, the YML contains some exchanges between officials or the emperor and Master Yunmen (YML 545b1, 545b2, 545b5, 553a9, 553a11). There are also some passages which show that the Master spent some time in the capital (553a9, 563c22, 571a27-b9). The last one of these passages says that the Master spent 67 days in the capital.

The entry '入京' ('entered the capital') appears among three items in the ZTSY 祖庭事苑 commentary (ZZ 113:8a1-4). The expressions commented on before and after these three items form a continuous sequence whose links appear on pp. 565 - 566 of the YML's second chapter. The three items in question, however, probably stem from today's third chapter (YML 571a-b). This short passage and the laudatory poems (YML 576b-c) are the only parts of today's third chapter which the ZTSY 祖庭事苑 commented upon. The rest of the third chapter may have been added between 1108 (completion of ZTSY 祖庭事苑) and 1120 (completion of YML).

11. *YUFANG YILU* 遊方遺録 : "Posthumous Record of [the Master's] Pilgrimage".

Texts used: T47(1988)573b4-575a20 / Song text (Taiwan National Library)
Abbr. : YFYL 遊方遺録
Date : 1129
Author : Shou Jian 守堅 ?

It is unclear whether this text stems also from the hand of the YML's compiler Shou Jian. It relates Yunmen's various encounters with monks and masters, from Muzhou to Lingshu. Yunmen's meeting with Muzhou is portrayed in a very similar manner as in WDHY 五燈會元 ZZ138:276c7-11 and CDLK 景徳傳燈録 [高麗本,Yanagida ed.],p.551; however, no hurt foot is mentioned here.[151] Again, its account of Yunmen's arrival at Xuefeng[152] is practically identical with that given by WDHY 五燈會元. Because of its content and detail, late origin seems probable for this story. This source is not mentioned in the prefaces of 1053 and 1076, and it is not un-

reasonable to suggest 12th century origin or revision for this part of the YML. For the majority of later encounters, this text is our only source. On the whole the impression is strong that this is a later work, pieced together without much regard to the historical sequence of the encounters.

12. *CHANLIN SENGBAOZHUAN* 禪林僧寶傳 : "Transmission of Treasures from the Chan Tradition".

Texts used: ZZ 137 / Kamakura Gosan 五山 text
Abbr. : SBZ 禪林僧寶傳
Date : 1122
Author : Juefan Huihong (覺範慧洪; 1071-1128)

Huihong devoted a full chapter of this text to Yunmen. The biography of the Master goes into great detail; it is probable that the scholar-monk Huihong was aware that the *Song gaosengzhuan* 宋高僧傳 does not contain any biography of the Master. This source is the first one to give detailed accounts for all of the test cases mentioned above (source 9); Yunmen's enlightenment on having his foot hurt, his arrival at and first interview with Xuefeng, the story of Lingshu's missing head monk and Yunmen's arrival, the circumstances surrounding Lingshu's death and Yunmen's accession, and the dream appearance followed by the opening of Yunmen's stupa are all related in colorful detail. No wonder that later authors were influenced by these accounts; it appears that the majority of subsequent writers diligently added more details to these stories.
Huihong, who claims to have seen a picture of Yunmen, is the only biographer to give a description of Yunmen's physical appearance.[1153] He was also the first author to mention an exact date for the beginning of Yunmen's 67-day stay at the imperial palace (Aug.22, 948).[1154]
Similarities to both **ZTSY** 祖庭事苑 and the **YML** 雲門廣録 suggest that the erudite author made use of all available sources when writing this biography. However, sources 2 to 4 were probably not among these.

13. *LONGXING FOJIAO BIANNIAN TONGLUN* 隆興佛教編年通論 : "General Treatise by Year of Buddhist Teaching [written in] Longxing".

Text used : ZZ 130: 383a5-d8
Abbr. : LXTL 隆興佛教編年通論
Date : before 1127
Author : Shishi Zuxiu (石室祖琇; ? - after 1127)

The author of this text was a Chan monk and historian who, inspired by the Sima Guang's 司馬光 *Zishi tongjian* 資治通鑑 (*"Comprehensive Mirror for Aid in Government"*; presented in 1084), set out to describe in chronological order all notable events and figures in Chinese Buddhist history from A.D. 64 to the later Zhou (後周; 951-960). The rather long biography of Yunmen is

found at the end of this work. Zuxiu compiled information from different sources: the account of Yunmen's enlightenment resembles that of source 1 (XL 雲門行錄), that of the arrival at Xuefeng is similar to source 11 (YFYL 遊方遺錄), and the text of the story about the dream appearance and opening of the stupa is similar to that given in YML 576b7-16. As the first chapters of this book reproduce the text of the CDL 景德傳燈錄, one can assume that Zuxiu also consulted the CDL 景德傳燈錄 while writing Yunmen's biography. This assumption is supported by Zuxiu's brief and unadorned account of Lingshu Min's death (353a18-b1); it stands in marked contrast to many other, more verbose, sources[1155] but is very similar to CDL 景德傳燈錄 T51(2076)356c1. Lack of any firm evidence of influence from SBZ 禪林僧寶傳 may indicate that this biography was written earlier, or that Zuxiu did not get access to the SBZ 禪林僧寶傳. The author's discussion (*lun* 論; 353c18-d8) contains remarks on Yunmen's records and their influence.

14. *FOGUO YUANWU CHANSHI BIYANLU* 佛果圜悟禪師碧巖録: "The Green Grotto Record of Chan Master Foguo Yuanwu".

Texts used: T 48(2003) / Itô 1963
Abbr. : BYL 碧巖録
Date : 1128
Authors : Xuedou Chongxian (雪竇重顯; 980-1052) and
Yuanwu Keqin (圜悟克勤; 1063-1135)
Compiler : Puzhao (普照; n.d.)
Editor : Guan Wudang (關無黨; n.d.)

This text, published in 1128, consists of 100 lectures given by Yuanwu Keqin 圜悟克勤 on the subject of a collection of 100 koan with appended poems by Xuedou Chongxian 雪竇重顯. Xuedou was a famous master in the fourth generation of the Yunmen line who injected new vigor in the Yunmen school. Many of the koan appearing in the Biyanlu feature Master Yunmen. Though Yuanwu did not provide a systematic biography of the Master, he goes into some detail concerning some central scenes of Yunmen's life. In particular, case 33 contains a colorful account of Yunmen's awakening,[1156] the "no-headmonk story",[1157] the story of Lingshu's death,[1158] and unique details on Yunmen's prolonged visit to the imperial palace.[1159] It is remarkable that in each of these cases except the last, substantial differences exist between the different extant texts. Other information given only in this text includes a three-year stay at ministry president Chen Cao's 陳操 home,[1160] a conversation at Master Qianfeng's 乾峰 temple,[1161] and details about Yunmen's attendant Xianglin 香林.[1162]

15. *ZONGMEN LIANDENG HUIYAO* 宗門聯燈會要 : "Collected Essentials from the Chan Tradition's Successive [Records of the] Lamps".

Text used : ZZ 136
Abbr. : LDHY 聯燈會要
Date : 1183

Author : Huiweng Wuming (晦翁悟明; n.d.)

Apart from an account of Yunmen's arrival at Xuefeng[116] which resembles that of the SBZ 禪林僧寶傳, almost no biographical information is found in this source.

16. *WUDENG HUIYUAN* 五燈會元 : "Compendium of the Five Lamps".

Text used : ZZ 138
Abbr. : **WDHY** 五燈會元
Date : 1253
Author : Dachuan Puji (大川普濟; 1179-1253)

Almost the entire biography given by this text can also be found in other sources, namely, in the **YML** 雲門廣録 and the **CDLK** 景徳傳燈録 [高麗本]. The correspondence of the biography to these two texts is as follows:

WDHY	OTHER SOURCES
- Youth, ordination, early studies, encounter with Muzhou, awakening, journey to Xuefeng (276c4-10)	**CDLK** 景徳傳燈録 [高麗本, Yanagida ed.], p.551c6-d2 (encounter with Muzhou and enlightenment also similar to **YFYL** 遊方遺録 **T47**(1988)574b5-10).
- Arrival at Xuefeng, iron cangue story, first encounter with Xuefeng (276c12-d4)	Almost identical with **YFYL** 遊方遺録 **T47**(1988) 573b10-22.
- Private transmission, travels, arrival at Lingshu (276d4-9)	**CDLK** 景徳傳燈録 [高麗本, Yanagida ed.], p.551d2-7.
- Teaching at Lingshu and Yunmen for 30 years, death, dream appearance, opening of stupa (280d15-281a2)	**CDLK** 景徳傳燈録 [高麗本, Yanagida ed.], p.555c3-7. (Yunmen's words of request to Juan are also identical to YML 576b8-9).

The fact that this text contains entire passages from the third chapter of the YML -- while **CDLK** 景徳傳燈録 [高麗本] does not -- supports the hypothesis that the **CDLK** is older than the **WDHY** 五燈會元.

17. *WUJIA ZHENGZONG ZAN* 五家正宗贊 : "Tribute to the Correct Lineage of the Five [Chan] Houses".

Text used : ZZ 135
Abbr. : **WJZZZ** 五家正宗贊
Date : 1254
Author : Xisou Shaotan (希叟紹曇; n.d.)

This source is the last one to have a somewhat original version of the Master's biography: Muzhou slammed the door on Yunmen's leg just after meeting him,[1164] and the story about his first meeting with Xuefeng (otherwise almost identical with **YFYL 遊方遺録** T47(1988)573b10-22) has an ending resembling that of **SBZ 禪林僧寶傳** ZZ137:224c2-4.[1165] The death of Lingshu and the circumstances of Yunmen's takeover are, except for a different beginning, related in the manner of the Ichiya text of the **BYL 碧巖録** case 6.[1166]

18. *FOZU LIDAI TONGZAI* 佛祖歷代通載 : "Chronological Comprehensive Account of the Buddha and the Patriarchs" .

Text used : T 49 (2036)
Abbr. : **FZTZ 佛祖歷代通載**
Date : 1341
Author : Meiwu Nianchang (**梅屋念常**;1282-1341)

The text of this biography is virtually the same as that of **LXTL 隆興佛教編年通論** (source 13 above). However, it does not contain the LXTL's "discussion" (353c18-d8).

19. *SHISHI JIGU LUE* 釋氏稽古略 : "Summary of Historical Research on Buddhism".

Text used: T 49 (2037)
Abbr. : **SSJGL 釋氏稽古略**
Date : Between 1341 and 1367
Author : Baozhou Juean **寶洲覺岸**

Juean's biography of Yunmen is in several respects similar to that of source 12 (**SBZ 禪林僧寶傳** (especially the stories of Yunmen's enlightenment, of the "missing head monk", and of Lingshu's death and Yunmen's takeover). However, there are some peculiarities: no word is lost in this source about Yunmen's arrival at Xuefeng, and the arrival of Yunmen at Lingshu's temple is said to have happened in 930. Early sources and other texts, however, say that Yunmen arrived there after a visit to the Sixth Patriarch's grave in 911, and that in 930 he was already living at his new temple on Mt. Yunmen.

APPENDIX 6: LOST AND EXTANT TEXTS

DATE	NO	TEXT/AUTHOR/PUBLISHER	SOURCES; RELATIONS TO OTHER TEXTS
10th cent.	T1	Notes taken by disciples, edited by Shou Jian 守堅. Not extant.	Referred to in ZTSY (1053 preface), Linjianlu, and BYL. Traces in CC and CDL.
10th/early 11th cent.	T2	Early manuscripts. Editor(s) unknown. Parts probably later printed as 雲門對機録 and 雲門和尚語録 (雲門古録). Not extant.	Probably edited and enlarged versions of notes; referred to in ZTSY (ch. 1). Printed versions mentioned in the *Tongzhilue* 通志略; 1149). 雲門對機録 prob. used by CDL.
1053	T3	Printed edition by Tianyi Yihuai 天衣義懐. Text lost, but <u>preface extant</u>.	Referred to in ZTSY 1 and 2 (preface). Yihuai edited and arranged earlier sources (quite possibly **T2**).
11th cent.	T4	Text which Muan Shanqing commented in the ZTSY (ch.1). Not extant.	Mainly based on **T2** (雲門對機録, 雲門古録) and **T3** (cf. ZTSY ch. 1 and 2). Preface different from **T3**'s.
1076	T5	Text edited and prefaced by Su Xie 蘇澥. Text lost, but <u>preface extant</u>.	Possibly similar to **T3** and **T4** but more comprehensive (first to include "Critical Examinations" and "Biogr. Record").
1143-45[1167] (1120?)	T6	New edition in 3 chapters, compiled and corrected by Yuanjue Zongyan 圓覺宗演 and published by Wang Yi 王溢. Not extant.	New edition of **T5**; text was compared with older versions and corrected. Contains most corrections proposed by ZTSY. Some materials added (pilgrimage record, testament, etc.)
1267	T7	Republication of **T6** by Layman Juexin 覺心 of Hangzhou as appendix of the *Guzunsu yulu* 古尊宿語録. <u>Extant</u> in Taiwan's National Library, Kyoto's Ryosokuin, etc.	Republication of **T6**. Possibly inclusion of additional material. First complete extant text.
Late Kama-kura (14 C)	T8	Five Mountains (Gosan 五山) edition. Extant at Ryosokuin, etc.	Reproduction of **T6** with added details and some added characters.
1613	T9	Republication by 宗鉄 in Kyoto; <u>Extant</u> at 東洋 etc.	May have taken over **T5** (?).
1615	T10	Text contained in the Ming Tripitaka's Guzuns*u yulu* (古尊宿語録; *juan* 15-18). <u>Extant</u> at Komazawa University, etc.	Improved version of **T7**.
1640	T11	Published by 敦賀屋久兵衛 in Kyoto. <u>Extant</u> at Komazawa University etc.	Printed with corrected plates of **T9**.
Edo period	T12	Published by 長村半兵衛. <u>Extant</u> at Komazawa University etc.	Reprint of **T11** without publication details.
1928	T13	Taisho Tripitaka edition (Vol. 47)	Based on **T8**, compared with **T10** and **T11**.

APPENDIX 7

CONTENT OF EARLY RECORDS OF YUNMEN

(Sources in square brackets; italic numbers indicate sequence inside a text)

NOTES TAKEN BY MONKS		對機録 Corr. to Occasions [林間録] [1053 pref.] [CC,CDL]	頌 Yuanming poems	十二時歌 12-hour songs [CC]	垂示代語 Statements and substit. answers [1053 pref.] [CC]	室中録 Teachings from Master's room [林間録] [1053 pref.] ??	勘辨 Critical Examinations [CC,CDL]	行録 Biogr. Record [S959]
EARLY MSS.		雲門對機録 Corr. to Occasions [ZTSY]	頌 Yuanming poems [ZTSY]	十二時歌 12-hour songs	雲門古録 Old records of Yunmen [ZTSY]			
1053 TIANYI ED.	序 1053 pref. [ZTSY]	陞堂 (Sayings) in the Hall [ZTSY] *1*			垂代 Statements and substit. answers [ZTSY] *3*	擧古 Bringing up old sayings [ZTSY] *2*		
TEXT COMM. ZTSY	序 diff. pref [ZTSY] *1*	上 (Corr.to Occasions) [ZTSY] *2*	頌 Yuanming poems [ZTSY] *4*	十二時歌 12-hour songs [ZTSY] *3*	下 (Statements and substit. answers) [ZTSY] *5*	室中録 Teachings from Master's room [ZTSY] *6*		
1076 TEXT	序 1076 pref. [1076P] *1*	對機 Corr. to Occasions [1076P] *2*			垂代 Statements and substit. answers [1076 P] *4*	室録 Teachings from Master's room [1076 P] *3*	勘辨 Critical Examinations [1076P] *5*	行録 Biogr. record [1076P] *6*
EXTANT TEXT	序 1076 pref. *1*	對機 Corr. to Occasions *2*	頌 Yuanming poems *12*	十二時歌 12-hour songs *3*	垂示代語 Statements and substit. answers *5*	室中語要 Teachings from Master's room *4*	勘辨 Critical Examinations *6*	行録 Biogr. record *10*

and additionally

遊方遺録 Record of Pilgrimages *7*	遺表 Testament *8*	遺誡 Instructions *9*	請疏 Petition/ dream account *11*

APPENDIX 8

CHODANG CHIP 祖堂集 AND YML

CC (祖堂集)	YML (雲門廣録;chapter)	REMARKS
3.91,14 - 3.92,08	---	Biography. No obvious relation to YML biography.
3.92,08 - 3.92,09	---	One exchange; not found in YML
3.92,09 - 3.92,10	566a8 (II;垂示代語)	One almost identical exchange; context somewhat different
3.92,10 - 3.93,12	553b11-18 (I;十二時歌)	The CC's songs are substantially different and much longer.
3.93,12 - 3.94,08	---	*Zongmo* verses (宗脉偈). Not found in YML.
3.94,08 - 3.94,10	566a22-24 (II;垂示代語)	Similar passage; in CC it is a monologue, in YML a dialogue.
3.94,10 - 3.94,13	---	One exchange; not found in the YML.
3.94,13 - 3.94,14	550b19-20 (I;對機)	One almost identical exchange.
3.94,14 - 3.95,02	549a29-b2 (I;對機)	One almost identical exchange.
3.95,02	---	Short exchange not found in YML.
3.95,02 - 3.95,04	546a17-19 (I;對機)	Very similar exchange.
3.95,04 - 3.95,06	571a03-5 (III;勘辨)	Similar exchange.
3.95,07 - 3.95,08	570b18-19 (III;勘辨)	Similar exchange.

APPENDIX 9

JINGDE QUANDENGLU 景德傳燈録 & YML

CDL (景德傳燈録)	YML (雲門廣録;chapter)		REMARKS
356b27-c2			Biography. Surprisingly little information.
356c2-3	545b1-2	(I;對機)	Essentially identical exchange.
356c4-14	545b16-26	(I;對機)	Essentially identical instruction.
356c15-28	545c20-546a4	(I;對機)	" " "
356c29-357a3	546a19-23	(I;對機)	" " "
357a4-8	546b11-14	(I;對機)	" " "
357a9	547a2	(I;對機)	Essentially identical exchange.
357a10-27	546b28-c16	(I;對機)	Essentially identical instruction.
357a28-c11	547a4-b15	(I;對機)	" " "
357c13-26	548b7-21	(I;對機)	" " "
357c27-358a6	548c8-15	(I;對機)	" " "
358a7-10	549a8-11	(I;對機)	" " "
358a11-18	549b28-c6	(I;對機)	" " "
358a19-20	550b27-29	(I;對機)	" " "
358a21-b3	550a22-b5	(I;對機)	" " "
358b4-6	551c20-22	(I;對機)	" " "
358b6-25	552a4-24	(I;對機)	" " "
358b26	??		Not found in YML
358b26-28	567b24-27	(III;勘辨)	Somewhat different exchange.
358b29-c1	549b8-10	(I;對機)	" " "
358c1	545b28	(I;對機)	Beginning of exchange identical; YML goes on
358c2-3	546b20-22	(I;對機)	Questions identical, but answers reversed
358c4-6	548b24-25	(I;對機)	Essentially identical exchange
358c6-9	??		Not found in YML
358c10	553c14	(I;偈)	Identical verse
358c11-12	545c5-6	(I;對機)	Essentially identical exchange
358c12-14	549a29-b2	(I;對機)	" " "
358c15	552c24-25	(I;對機)	" " "
358c16-17	547c4	(I;對機)	Identical question, different answer
358c17-18	548b22-23	(I;對機)	Essentially identical exchange
358c18	553b2	(I;對機)	" " "
358c19-21	548c1-2	(I;對機)	Slightly different exchange
358c21-22	545b15	(I;對機)	Essentially identical exchange
358c22	549c22-23	(I;對機)	Somewhat different question, identical answer
358c23	547c2	(I;對機)	Identical question, somewhat different answer
358c24	546a24	(I;對機)	Identical exchange
358c25	545c2	(I;對機)	Diff. question, same first answer
358c26	(545c17)	(I;對機)	No second answer in YML
358c26-27	550c16-17	(I;對機)	Slightly different exchange
358c28	545c9	(I;對機)	Different question, identical answer
358c29-359a1	(552a27)	(I;對機)	Different question and setting, ident. answer
359a1-3	553b19-21	(I;偈)	Essentially identical verse

APPENDIX 10

ZUTING SHIYUAN 祖庭事苑 AND YML

ZTSY	Lost YML chapter	YML chapter/part	YML	Remarks/Analysis
				PREFACE
2a9	上			Entries from ZTSY 2a9 to 3a15 (first 24 items) do
2a11	上			(with an insignificant chance exception) not
2a14	上			appear in today's YML text.
2a17	上			It is likely that these 23 items stem
2b4	上			from an old preface which is now lost.
2b8	上			This hypothesis is supported by the fact that
2b13	上			subsequent entries in the commentary (starting
2b14	上			with 3a15) correspond the the beginning of the
2b16	上			YML text.
2c1	上	上/序	545a8	The commented items appear neither in the 1053 nor in
2c2	上			the 1076 preface.
2c11	上			
2c13	上			
2c16	上			No correspondence in the YML for these items;
2d2	上			(probably stem from an old, lost preface)
2d5	上			
2d7	上			
2d8	上			
2d10	上			
2d12	上			
2d19	上			
3a5	上			
3a11	上			
3a12	上			*CHAPTER 1*
3a15	上	上/對機	545a19	From ZTSY 3a15 to 6a14, almost all of the
3a18	上	上/對機	545a19	75 commented items are found in the first
3b3	上	上/對機	545a19	chapter of the YML.
3b9	上	上/對機	545a19	Not only that: they appear in almost exactly the same
3b12	上			order. The Taishō page, section, and line numbers
3b14	上	上/對機	545b23	in the YML column on the right show a steady
3b15	上	上/對機	545a27	upward progression -- proof that today's text
3b16	上	上/對機	545c23	is very similarly arranged as the one on which ZTSY
3b17	上	上/對機	545c24	author Muan commented.
3c1	上	上/對機	545c24	Of the three items that were not located in the
3c6	上	上/對機	545c25	YML, one (ZTSY 3b12; 這) is a frequently encountered
3d3	上	上/對機	545c26	particle. The two other items (4a6: 起無, and 4d5: 擊壁)
3d5	上	上/對機	545c27	could point to slight textual differences.
3d7	上	上/對機	546a6	Such differences probably are traces of the efforts
3d9	上	上/對機	546a13	of the succession of editors that "corrected"
3d10	上	上/對機	546a23	and "arranged" the text.
3d11	上	上/對機	546a24	However, the surprisingly small number of such
3d14	上	上/對機	546a28	differences and the sequential linkage of the ZTSY
3d16	上	上/對機	546b3	comments to the extant YML text indicate that

3d17	上	上/對機	546b5
4a3	上	上/對機	546b6
4a5	上	上/對機	546b7
4a6	上		??
4a7	上	上/對機	546b26
4a13	上	上/對機	546c11
4a15	上	上/對機	546c29
4a18	上	上/對機	547a5
4b1	上	上/對機	547a14
4b2	上	上/對機	547c7
4b5	上	上/對機	548a10
4c1	上	上/對機	548a11
4c2	上	上/對機	548a16
4d2	上	上/對機	548a25
4d3	上	上/對機	548b13
4d4	上	上/對機	548b24
4d5	上		??
4d7	上	上/對機	548c6
4d16	上	上/對機	548c18
4d17	上	上/對機	548c26
4d18	上	上/對機	548c28
5a1	上	上/對機	549a6
5a2	上	上/對機	549b9
5a3	上	上/對機	549b10
5a5	上	上/對機	549c10
5a6	上	上/對機	549c13
5a7	上	上/對機	550a3
5a9	上	上/對機	550b9
5b1	上	上/對機	550b22
5b12	上	上/對機	550b24
5b13	上	上/對機	550c13
5b14	上	上/對機	550c16
5c1	上	上/對機	550c17
5c2	上	上/對機	550c28
5c3	上	上/對機	551a6
5c4	上	上/對機	551b3
5c6	上	上/對機	551b4
5c8	上	上/對機	551b6
5c10	上	上/對機	551c26
5c12	上	上/對機	551c28
5c13	上	上/對機	551c28
5c14	上	上/對機	552a6
5c16	上	上/對機	552a21
5c18	上	上/對機	552b15
5d1	上	上/對機	552b29
5d5	上	上/對機	552c7
5d6	上	上/對機	553b4
5d8	上	上/對機	553a2
5d9	上	上/對機	553a17
5d10	上	上/對機	553a17
5d11	上	上/對機	553a26
5d12	上	上/歌偈	553b13

the first chapter of the text (except the preface, of course) emerged remarkably unscathed from editorial manipulations.

In the course of his commentary on this first chapter, ZTSY author Muan refers once (3d11) to the "Old Record of Yunmen" (雲門古録) and twice to the "Old text of Tianyi" (天衣古本; 5c16 and 5d8). The second text is frequently adduced by Muan in order to support his proposed corrections. We notice that the extant YML text follows these corrections most of the time. This indicates that a later editor of Yunmen's records (who may also have had access to the Tianyi text of 1053) took Muan's suggestions to heart.

The item commented here (ZTSY 5d6) appears in an exchange of Master Yunmen with a Daoist priest. To judge from the sequence of Muan's commentary, it probably followed one of the instructions that are now found in YML 552c.

5d14	上	上/歌偈	553b19	
6a11	上	上/歌偈	553b23	
6a12	上	上/歌偈	553b24	
6a14	上	上/歌偈	553b25	
6b10	上	下/頌	576b19	From ZTSY 6b10 to 6c5, some expressions are taken up
6b15	上	下/頌	576b22	which stem from the poems now found at the very end
6b16	上	下/頌	576b28	of the YML's third chapter (576b-c).
6b17	上	下/頌	576c5	This shows that Muan's basic text had, like the
6b18	上	下/頌	576c8	"Record of Yunmen's Responses to Occasions" (雲門對機録)
6c2	上	下/頌	576c14	mentioned in ZTSY 6c5, these poems appended to the
6c3	上	下/頌	576c23	first chapter. The poems themselves and their order,
6c4	上	下/頌	576c24	however, appear to be the same.
6c5	上	下/頌	576c27	*CHAPTER 2*
6c9	下			Four items from the beginning of chapter two (下) of
6c11	下			Muan's basic text are not found in today's YML; some
6c11	下			difference of content is thus likely.
6c15	下	中/代語	562a26	
6c17	下			
6d1	下	中/代語	562c19	The rest of Muan's second chapter corresponds, to judge
6d4	下	中/代語	563a8	from commented items, rather closely to the second part
6d6	下	中/代語	563a10	the extant YML's second chapter, i.e. the "Statements
6d7	下	中/代語	563a16	and Substitute Answers" (垂示代語; YML 553c24-561c4).
6d8	下	中/代語	563a21	The overall sequence of this section and the following
6d14	下	中/代語	563a27	("Essence of Words from Inside the Master's Room") is
6d17	下	中/代語	563a27	the reverse of that in Muan's commented text, but
6d18	下	中/代語	563b24	inside both sections no great divergences of order
7a1	下	中/代語	563b25	are noticed between Muan's and our text.
7a2	下	中/代語	564a1	
7a3	下	中/代語	564a8	
7a4	下	中/代語	564a11	
7a5	下	中/代語	564a11	
7a6	下	中/代語	564a14	
7a7	下	中/代語	564a21	
7a8	下		??	This item was not found in the YML.
7a9	下	中/代語	564a26	
7a10	下	中/代語	564a29	
7a15	下	中/代語	564b13	
7b7	下	中/代語	564b22	
7c2	下	中/代語	564b24	
7c3	下	中/代語	564c14	
7c4	下	中/代語	564c15	
7c6	下	中/代語	565a1	
7c8	下	中/代語	565a13	
7d4	下	中/代語	565a21	
7d6	下	中/代語	565a23	
7d11	下	中/代語	565c6	
7d14	下	中/代語	565c9	
8a1	下	下/勘辨	571a27	It appears that Muan's text contained at this place
8a3	下	下/勘辨	571b4	a small section of the "Critical Examinations" (勘辨).
8a4	下		??	[That only two entries in Muan's commentary can be
8a5	下	中/代語	566b15	unequivocally related to these Examinations which form
8a6	下	中/代語	566b28	almost one fifth of our YML text (much of its third

8a10	下	中/代語	566c21
8b7	下	中/代語	566c26
8b10	下	中/代語	566c29
8b11	下	中/代語	567a22
8b12	下	中/代語	567a24
8b14	下	中/代語	567a25
8b15	下	中/代語	567a29

chapter) is significant. It may be assumed that the bulk of these "Examinations" did not form part of what Muan knew as "Yunmen's records". Furthermore, this could be an indication that Muan did not know the 1076 edition (if that edition, as its preface affirms, indeed contained these "Examinations").]

WORDS FROM THE MASTER'S ROOM

This section, now the first part of the YML's chapter 2, again contains a number of textual differences to the YML. Apart from some expressions which could not be found in today's YML, there is one (9a18) from the YML's third and one (8c14) from its first chapter. These point to some textual differences of limited scope, because otherwise again a neat linkage of sequence is observed. At the very end of Muan's commented text, some materials seem to have been present which are lacking in the YML.

8b18	室中		??
8c2	室中		??
8c8	室中	中/室中	554a2
8c9	室中	中/室中	554a15
8c13	室中	中/室中	554b12
8c14	室中	上/對機	551b7?
8c18	室中	中/室中	554c15
8d9	室中	中/室中	554c18
8d10	室中	中/室中	555a8
8d11	室中	中/室中	555b7
8d13	室中	中/室中	555b15
8d16	室中		??
8d17	室中	中/室中	555b21
9a14	室中	中/室中	555c22
9a15	室中	中/室中	556a20
9a16	室中	中/室中	556a24
9a17	室中		??
9a18	室中	下/勘辨	572c28
9b2	室中	中/室中	556c17
9b7	室中	中/室中	556c28
9b9	室中	中/室中	557a11
9b11	室中	中/室中	557a14
9b12	室中	中/室中	557a16
9b17	室中		??
9b18	室中	中/室中	557b12
9c5	室中	中/室中	557b18
9c9	室中	中/室中	557b23
9c12	室中	中/室中	557c20
9d3	室中	中/室中	558a13
9d4	室中	中/室中	558a18
9d5	室中	中/室中	558a26
9d7	室中	中/室中	558b1
9d8	室中	中/室中	558c14
9d9	室中	中/室中	558c22
9d11	室中	中/室中	558c26
9d13	室中	中/室中	559a26
9d15	室中	中/室中	559a27
9d16	室中	中/室中	559a27
9d17	室中	中/室中	559a27
10a6	室中	中/室中	559a27
10a9	室中	中/室中	559a29
10a14	室中	中/室中	559b9
10a16	室中	中/室中	559b25
10a18	室中	中/室中	559c19

All of Muan's precise references (with indication of woodblock plate number, segment, and line number) are concentrated in this section:

ZTSY	Plate, section,	line	YML
8d10	plate 5 top	line 15	555a08
8d11	plate 6 top	line 13	555b07
8d13	plate 6	line 18	555b15
9b7	plate 12 bottom	line 12	556c28
9b12	plate 13	line 3	557a16
9d4	plate 16 bottom	line 6	558a18
9d8	plate 17 top	line 9	558c14
9d9	plate 17 top	line 22	558c22
10a6	plate 19 middle	line 2	559a27
10a14	plate 19	line 11	559b09
10a18	plate 20 middle	line 22	559c19

It can be concluded that a minimum of sixty-six lines were carved on each plate (three segments with min. 22 lines), and that one plate contained approximately as much text as one third of a Taisho page.

10b2	室中	中/室中	560a6	
10b4	室中	中/室中	560a15	
10b6	室中	中/室中	560b18	
10b7	室中	中/室中	560c11	
10b8	室中	中/室中	560c18	
10b10	室中	中/室中	560c23	
10b11	室中	中/室中	561b18	
10b12	室中	中/室中	561b25	
10b13	室中	下/遊方	573c28	Some different material appears to have been present
10b16	室中		??	at the end of this section. The expression commented
10b18	拾遺		??	upon in 10b13 (趙州無賓主) is a Chan commonplace.

APPENDIX 11

XUKAI GUZUNSU YUYAO 續開古尊宿語要 (ZZ 118) AND YML

XGYY	YML (雲門廣録; chapter)	REMARKS
439c03-05	545b02-05 (I;對機)	Practically identical exchange
439c05-06	545b12-14 "	Identical exchange
439c06-08	545b28-c1 "	" "
439c08-10	545c04-06 "	" "
439c10-12	545c07-10 "	" "
439c12-13	545c18-19 "	" "
439c13-d8	545c20-546a5 "	Almost ident. instruction (some different graphs)
439d08	546a10-11 "	Identical exchange
439d09-13	546a19-24 "	Almost identical instruction
439d13-14	546a27-28 "	Identical exchange
439d14-15	546b09-10 "	" "
439d16-440a13	546b28-c17 "	Almost ident. instruction (some different graphs)
440a14-c13	547a04-b17 "	" " " (" " ")
440c14-16	547b28-c2 "	Identical exchange
440c16-17	547c19-20 "	Almost identical exchange (some different graphs)
440c17-d1	548b05-07 "	" " " (beginning different)
440d02-06	549c28-550a3 "	Slightly different address (beginning, graphs)
440d07	550b05-6 "	Identical exchange
440d07-8	550b15 "	" "
440d08-10	550c04-06 "	" "
440d10-11	550c19-20 "	" "
440d11-13	551b24-26 "	" "
440d14-15	551c14-15 "	" "
440d16-441a15	552a04-25 "	Almost ident. instruction (some different graphs)
441a16-b8	552b25-c8 "	" " " (" " ")
441b09-10	552c27-29 "	Identical exchange
441b10-c01	553c13-16 (I;偈頌)	Almost identical verse
441c03-05	554a13-15 (II;室中語要)	Identical talk
441c06-09	554b16-19 "	" "
441c10-11	554b22-24 "	" "
441c12-13	554b28-c01 "	" "
441c14-17	555a03-07 "	Identical except for different graphs
441c18-d02	555b28-c02 "	" " " " "
441d03-05	555c03-06 "	" " " " graph
441d06-07	555c09-11 "	" " " " "
441d08-10	555c28-556a01 "	Identical talk
441d11-13	556c29-557a02 "	Identical except for different graph
441d14-15	557a28-b01 "	" " " " "
441d16-18	557b29-c02 "	" " " " "
442a01-05	558a20-25 "	Identical talk
442a08-15	560a17-26 "	Identical except for different graphs
442a16-18	560b01-03 "	" " " " graph
442b01-04	560b04-07 "	" " " " "

442b05-07	560b16-19	"	Identical talk
442b08-12	561a28-b04	"	Identical except for different graphs
442b13-16	561b05-08	"	Identical talk
442b17-c03	561c18-21	(II;垂示代語)	Identical except for different graphs
442c03-04	562c10-11	"	Identical talk
442c04-06	562c18-20	"	" "
442c06-07	563b22-24	"	" "
442c08-09	563b24-25	"	Identical except for different graphs
442c09-11	563c16-18	"	" " " " graph
442c11-12	563c19-20	"	" " " " "
442c12-15	563c29-564a02	"	One character and some graphs different
442c15-17	565a15-17	"	Identical talk
442d01-15	573b04-22	(III;遊方遺録)	Identical account except for some diff. graphs
442d15-443a06	574a10-21	"	" " " " " " "
443a06-15	574b06-16	"	" " " " " " "
443a15-b08	574b18-c02	"	" " " " " " "
443b08-13	574c07-13	"	" " " " " " "
443b13-16	574c13-16	"	" " " " " " "
443b16-c03	575a14-20	"	Identical account

APPENDIX 12

TRANSLATED YUNMENLU PASSAGES

TRANSLATED STELE PASSAGES

APPENDIX 13

LIST OF NOTES ON CHAN VOCABULARY

ENDNOTES

1. Such attempts were for instance made by Dumoulin (*Geschichte des Zen-Buddhismus, Band I: Indien und China*, pp. 215 ff.); Chang (*Original Teachings of Chan Buddhism*, pp.266 ff.); T. and J.C. Cleary (*The Blue Cliff Record*, pp. 235 ff.); W. Gundert (*Bi-yän-lu. Meister Yüan-wu's Niederschrift von der Smaragdenen Felswand* vol. I., pp. 148 ff.; Miura/Sasaki (*Zen Dust*, pp. 160 ff.); Shibayama Zenkei 柴山全慶 ("Ummon 雲門", in: Nishitani Keiji 西谷啓治, ed., Kôza Zen 講座禅 vol.3., pp.239 ff.); and Wu (*The Golden Age of Zen*, pp. 215 ff).

2. The most important are the editors of **ZGD** 禪學大辭典 (biography on p. 1101b); Suzuki Tetsuo 鈴木哲雄 ("Ummon Bun'en to Nankan 雲門文偃と南漢." *Indogaku bukkyôgaku kenkyû* 印度学仏教学研究 33.1 [Dec. 1984], pp.90-95); Shiina Kôyû 椎名宏雄 ("Ummon kôroku to sono shôrokubon no keitô「雲門広録」とその抄録本の系統." *Journal of Sôtô Studies [Shûgaku kenkyû* 宗學研究] 24 [March 1982], 189-195); Nagai Masashi 永井政之 ("Ummon no goroku no seiritsu ni kansuru ichi kôsatsu 雲門の語録の成立に関する一考察." *Shûgaku kenkyû* 宗学研究 13 [1971], pp. 111-116); and Cen, Xuelü (*Yunmen shanzhi* 雲門山志. Hongkong, 1951).

3. Tokiwa, Daijô 常盤大定, *Shina bukkyôshiseki kinenshû* 支那佛教史蹟記念集. Tokyo: Bukkyô shiseki kenkyûkai 佛教史蹟研究會, 1931.

4. For a brief history of this text's discovery see the preface to volume 1 of Yanagida, Seizan 柳田聖山, *Sodôshû sakuin* 祖堂集索引. Kyoto: Kyôto daigaku jinbun kagaku kenkyûjo 京都大学人文科学研究所, 1980. More detail is given in an article by Paul Demiéville: "Le recueil de la salle des patriarches." *T'oung-pao* 56 (1970), pp. 262 ff.

5. Biographical information is found in **CC** 祖堂集 5.104.12 ff., **CDL** 景德傳燈錄 **T**51(2076)291a20 ff., and **WDHY** 五燈會元 **ZZ**138:73d.

6. **WDHY** 五燈會元 **ZZ**138:73d gives his age when he died as 98 years and the length of his monkdom as 76 years. Since Muzhou is said to have been head monk under Huangbo Xiyun 黃檗希運 who (according to **ZGD** 禪學大辭典, p. 192b) died between 847 and 859, we can assume that in 860 Muzhou was at least about 30 years old, but probably he was older. Since Yunmen visited Muzhou about 40 years later (around age 25) around 890, Muzhou must have been at least 70 years of age (and possibly substantially older) at the time of this visit.

7. Cf. also Yanagida's remarks on Muzhou and his records in "Goroku no rekishi 語録の歴史," *Tôhôgakuhô* 東方學報 (Kyoto) 57 (1985), pp. 577-578.

8. This inference is supported by the *nianpu* section of Master Xuefeng's record which says that in the year 894 (age of Xuefeng 73) Wenyan, Xuansha, Qingleng, and Gushan became Xuefeng's disciples (**ZZ**119: 490a11-12).

9. **YML** 雲門廣録 **T**47(1988)573c3.

10. Not more is known about this man than that his name appears in **CDL** 景德傳燈錄 **T**51(2076)388a29 as one of two successors of Guizong Danquan 歸宗澹權. For Guizong, cf. note 32.

11. **YML** 雲門廣録 **T**47(1988)573c8.

12. **YML** 雲門廣録 **T**47(1988)573c11.

13. Several masters were called Wolong (cf. Suzuki, Tetsuo 鈴木哲雄, ***Chûgoku zenshû jinmei sakuin***

中国禅宗人名索引, Nagoya: Kikôdô 其弘堂, 1975, p. 44), but Anguo Huiqiu is the most likely candidate. For biographical information and sources see ZGD 禪學大辭典, p. 93b.

14. This mountain, situated in the Houguan district north of Fuzhou 福州侯官縣, was one of the principal centers of the Xuefeng 雪峰 / Xuansha 玄沙 line (cf. ZGD 禪學大辭典, p.93b). If Yunmen's conversation with Anguo Huiqiu took place on Mt. Wolong then one could infer that this was between 908 (Xuefeng's and Xuansha's death; Huiqiu's move to Mt. Wolong) and 911 (Yunmen's visit to Caoqi).

15. **YML** 雲門廣録 **T**47(1988)573c22-574c4.

16. This is Master Changqing Huileng 長慶慧稜. Biographies are found in **CC** 祖堂集 10, **SGSC** 宋高僧傳 13, **CDL** 景德傳燈録 18, and **FZTZ** 佛祖歷代通載 17. Cf. also **ZGD** 禪學大辭典, p.105d and *Zen Dust* pp.291-294. Xiyuan 西院 (also Xichansi 西禪寺) is another name for the Changqing temple 長慶禪院 located in the Houguan district 侯官縣 in the northern vicinity of Min's capital Fuzhou.

17. In **CDL** 景德傳燈録 **T**51(2076)354b7 his name is mentioned, but the only biographical information is that his place of residence was the region of Yue 越州. Cf. also **ZZ** 138:133c and **WDHY** 五燈會元 ZZ138:165a.

18. **YML** 雲門廣録 **T**47(1988)574a7.

19. This man is called Sushan Guangren 疎山光仁 or Sushan Kuangren 疎山匡仁 and lived from 837-909. For biographical information, see **ZGD** 禪學大辭典, p.228b as well as *Zen Dust*, pp.285-286. **SGSC** 宋高僧傳 13, **CC** 祖堂集 8, **CDL** 景德傳燈録 17, **LDHY** 聯燈會要 22, and **WDHY** 五燈會元 13 contain biographical elements.

20. This mountain is in the Linchuan district 臨川縣 in the northeast of the modern Jiangxi province, about 80 km southeast of Lake Poyang.

21. Jap. Sôzan Honjaku (曹山本寂; 840-901); one of the fathers of the modern Sôtô school. Lived from 840-901. For biographical sources, see **ZGD** 禪學大辭典, p.1163c.

22. This mountain was originally called Heyushan 荷玉山 but was renamed Caoshan in the memory of the Sixth Patriarch who was often called Caoqi 曹溪 after his place of residence in northern Guangdong. Caoshan is situated about 120 km south of Lake Poyang in the Linquan district 臨川縣 of today's Jiangxi province.

23. **YML** 雲門廣録 **T**47(1988)574b1.

24. **CZJ** 中国禅宗人名索引 (p.278) has several masters who bear this name and are associated with Xuefeng of his disciples. Unfortunately their biographies do not give any definite dates. However, Anguo Hongtao 安國弘珰 is said to have studied under Xuefeng, left on pilgrimage, and came back to Master Xuefeng. Thus he could already have been old at the time of Yunmen's visit. Furthermore, he is the only one of the men in question here who has a biography in the **CC** 祖堂集.

25. Cf. **ZGD** 禪學大辭典, p.320. Biographical information found in **CC** 祖堂集 10, **CDL** 景德傳燈録 19, **LDHY** 聯燈會要 24, and **WDHY** 五燈會元 7.

26. The first is only once mentioned by name (**CDL** 景德傳燈録 **T**51(2076)334a20), but from the second we also have a few dicta (**CDL** 景德傳燈録 **T**51(2076) 339a11-15; name only in 334a15).

27. Xinzhou 信州 lies about 150 km southeast of Lake Poyang in the northeast of today's Jiangxi

province.

28. Biographical information is found in **CC** 祖堂集 3.45, **CDL** 景德傳燈録 **T**51(2076)350b, and **WDHY** 五燈會元 ZZ138:132d.

29. It is also found in **SBZ** 禪林僧寶傳 ZZ137:224c-d, **BYL** 碧巖録 case 33, **T**48(2003)172a-b, and **WDHY** 五燈會元 ZZ138:280c.

30. For more information on this man and biographical sources see **ZGD** 禪學大辭典, p. 871.

31. **YML** 雲門廣録 **T**47(1988)574c3.

32. Guizong Danquan is a dharma successor of Yunju Daoying 雲居道膺. For biographical information see **ZGD** 禪學大辭典 p.836b and **CDL** 景德傳燈録 **T**51(2076)362c, **WDHY** 五燈會元 ZZ138:250d, and **WDHY** 五燈會元 ZZ138:313b-314a.

33. Cf. **YML** 574c15.

34. **YML** 雲門廣録 **T**47(1988)574c18.

35. If this was Guanxi Zhixian 灌溪志閑, a successor of Linji Yixuan 臨濟義玄 who lived in Guanxi 灌溪 near Changsha (長沙; modern Hunan province) and died in 895, then this visit would have taken place at the very beginning of Yunmen's pilgrimage, right after leaving Muzhou. This would, however, contradict other evidence, in particular: 1) Muzhou's advice to go to see Xuefeng; 2) the statement by Yunmen that he was a pilgrim for 17 years (YML 575a27); and 3) the year of arrival at Xuefeng (see p. 4 and note 8). For biographical information concerning this master, cf. **ZGD** 禪學大辭典 p.418c. Biographical elements are found in **CC** 祖堂集 5,138; **CDL** 景德傳燈録 **T**51(2076)294b; *Guangdenglu* 廣燈録 13 (ZZ 135: 356c); **LDHY** 聯燈會要 ZZ136:302b; **WDHY** 五燈會元 ZZ138:198b.

36. Cf. **XWDS** 新五代史 65.

37. Cf. also **S964** 碑銘 [Tokiwa], p. 118.8-10.

38. The text on which this translation is based was published in Tokiwa, Daijô 常盤大定, *Shina bukkyô shiseki kinenshû* 支那佛教史蹟記念集. Tokyo: Bukkyô shiseki kenkyûkai 佛教史蹟研究會, 1931, pp.110 lines 11 to 14 and p. 111 line 11 to p. 114 line 1. Tokiwa's text reproduces the inscription on the stele and is thus more trustworthy and complete than versions of the text which were published earlier (in **NHJSZ** 南漢金石志, **NHWZL** 南漢文字略, etc.).

39. *Zhongguang dayuanxian* 重光大淵獻: the character *yuan* 淵 formed a lacuna in Tokiwa's text and has been substituted on suggestion of Prof. Iriya. *Zhongguang* corresponds to *xin* 辛 and *dayuanxian* to *hai* 亥.

40. All sources give this name except **CC** 祖堂集 3.91,14 which has Wenchan 文禪.

41. **XDL** 建中靖國續燈録, **SBZ** 禪林僧寶傳, **BYL** 碧巖録, and **LDHY** 聯燈會要 do not mention this family name. All other sources do.

42. The **NHJSZ** 南漢金石志 and **NHWZL** 南漢文字略 versions of this text give (as does **XL** 雲門行録 **T**47(1988)575c5-6) "Prince Jiong of Jin 晉王冏" instead of S959's "Qi Wujiong of Jin 晋齊五冏." The man in question is Prince Jiong of Qi (Qi wang Jiong 齊王冏 whose biography is found in chapter 59 of the History of the Jin Dynasty (*Jin shu* 晉書 [Beijing: Zhonghua shuqu 中華書局, 1974, pp. 1605

ff.)]. No other source mentions Yunmen's descendance from Zhang Han 張翰. Zhang Han was a man from Wu 吳 who became government official in Loyang. His biography appears in chapter 92 of the *Jin shu* 晉書 (ibid., p. 2384).

43. **S959** 實性碑 [Tokiwa],p.111 is the only source which records this move and its reason.

44. Chan masters often got their name from their place of residence ("Master so-and-so from here or there"). For some famous residents of certain places , the place name alone came into use, for instance "Master Muzhou" was used to refer to "Master Daozong of Muzhou" (cf. note 57).
Strictly speaking Wenyan could not be called "Yunmen" before the year 928 when he moved to Mt. Yunmen. However, the consistent use of one name (Yunmen Wenyan) may assist in minimizing confusion arising from the use of several names (lay, religious, residence names, honorary titles, posthumous names...) for a single monk.

45. By subtracting the age at Yunmen's death which both stone inscriptions give from the year of death one finds that the year of Yunmen's birth was 964 (in the fifth year of Xiantong 咸通).

46. Located in the northeastern extremity of present-day Zhejiang province, between Hangzhou and Shanghai. All sources mentioning Yunmen's birthplace give Jiaxing; only S959 adds "subprefecture" 郡. **SSJGL** 釋氏稽古略 **T**49(2037)850c23 and **SZBY** 僧傳排韻 373a do give Xiushui 秀水 as birthplace, but according to **SSJGL** this corresponds to Jiaxing. The same is true for Xiuzhou 秀州 mentioned in **WJZZZ** 五家正宗贊 **ZZ** 135,p.485b7.

47. **CC** 祖堂集 3.91,14-92,1 specifies that Jiaxing is located in the Wu prefecture of Suzhou 蘇州中吳府 and **ZTSY** 祖庭事苑 **ZZ** 113:1d11 says that it is found in Eastern Wu 東吳, while **S964** 碑銘 [Tokiwa],p.116 indicates that Suzhou is in the kingdom of Wuyue 吳越. In some later texts (**CDL** 景德傳燈錄 **T**51(2076)356b27, **SBZ** 禪林僧寶傳 ZZ137,p.224b11, and **FZTZ** 佛祖歷代通載 **T**49(2036)654a14) Suzhou is replaced by Gusu 姑蘇 which is an old designation for the Wu district 吳縣 of Jiangsu province, while others (**SSJGL** 釋氏稽古略 **T**49(2037)850c23, **WJYL** 五家語錄, and **SZBY** 僧傳排韻) replace it by Zhexi 浙西 which in Sung times included the northeastern part of today's Zhejiang and the southeastern portion of the present Jiangsu province.

48. *Chu chen* 出塵. Literally, "to leave the dust [of worldly defilement]." **XL** 雲門行錄 **T**47(1988)575c6 says that from the age of seven or eight years he detested vulgarity and aspired to be exemplary. **S964** 碑銘 [Tokiwa],p.116 mentions that he did not fit the ordinary pattern 不雜時流, was very conscious of his spiritual inclinations 自高釋性, and wished to leave lay life when he had only just finished his childhood years 逾丱歲. Only **CC** 祖堂集 3.92,1 gives a specific age, 17 years, for Yunmen's entry into the Kongwang temple 空王寺.

49. This temple is given by a number of other sources (**S964** 碑銘, **CC** 祖堂集, **XL** 雲門行錄, **CDLK** 景德傳燈錄 [高麗本], **WDHY** 五燈會元, and **SSJGL** 釋氏稽古略. But only the two stelae say that it was located in Jiaxing.
Several sources neither mention this temple nor its master Zhi Cheng 志澄 and give Muzhou (睦州; see note 57) as Yunmen's first master (**ZTSY** 祖庭事苑, **CDL** 景德傳燈錄 (宋), 雲門廣錄, **XDL** 建中靖國續燈錄, **LXTL** 隆興佛教編年通論, **BYL** 碧巖錄, **LXTL** 隆興佛教編年通論, and **FZTZ** 佛祖歷代通載). **ZTSY** 祖庭事苑 **ZZ** 113:1d11 and **SBZ** 禪林僧寶傳 ZZ137:224b11 are the only sources which give a different temple name: Doushuai yuan 兜率院, but no location is mentioned. **SBZ** says that that is where he entered monastic life 得度 while **ZTSY** states that he got ordained there 受業. Could it be that this is the name of the temple where the ordination platform (cf. note 53) was located?

50. *Tong* 童. This function appears only in this text; **S964** 碑銘 [Tokiwa],pp.116-117 and **WJZZZ** 五家正宗贊 ZZ135,485b7 say that Yunmen received his first training 受業 at Kongwang temple. **S964** 碑銘

adds that he became Zhi Cheng's foremost disciple.

51. **S959** 實性碑, **S964** 碑銘, **CDLK** 景德傳燈錄 [高麗本], **WDHY** 五燈會元, and **SSJGL** 釋氏稽古略 all have this master. **XL** 雲門行錄 does not give the title "Vinaya master," and **CC** 祖堂集 3,92.1 names him "Vinaya and Chan master Cheng" 澄律禪師.

52. **S964** 碑銘 [Tokiwa], p.116 states that he was intelligent by birth and as a child had a very dignified appearance 幼足神風; he also did not forget sutras and verse after one glance. **XL** 雲門行錄 **T47**(1988)575c9-10 mentions that he used to recite sutras without needing to read many of them again; by his innate intelligence he acquired knowledge, and he was eloquent by nature. This last characterization is also found in **CDLK** 景德傳燈錄 [高麗本,Yanagida ed.], p.551b and **WDHY** 五燈會元 ZZ138, 276c5. **ZZJ** 傳法正宗記 **T51**(2078)757b11 says that Yunmen was endowed with extraordinary intelligence 天性穎悟 and stood out from the other boy attendants. The 12th-century biographical collection entitled **SBZ** 禪林僧寶傳 is the only source which includes a description of Yunmen's physical features (ZZ137:224b12-13): "His character was of outstanding force. His face was bony with strong jaws. He was extraordinarily sharp and stood out from the crowd. His eyes were narrow and wide, with pupils like lacquer dots. His eyebrows were elegant and close to the eyelashes, and his gaze was steady and penetrating." Why could the author of this text, Juefan Huihong 覺範慧洪 (1071-1128), give such a detailed description of Yunmen's features? The answer is found (though with a curiously different description) in the same text (226a9-12) when Juefan writes: "When I read Yunmen's words, I was struck by his quick-witted speaking ability. The pool [of his words] whirls and the waves are dangerous; [they] are without bounds like the milky way. When I thought of his features, I imagined an extraordinarily imposing and magnificent man, like [Great Master] Cien 慈恩 and [National Teacher] Dada 大達. [However,] when I had the chance to see his statue, he sat there weakly with a bent back on a barbarian bench, had a broad forehead and a flat vertex, just like a missionary Master of Discipline. Is it that his outstanding wisdom and abundant virtue could after all not be caught in an external appearance?"

53. Located approximately 80 km northwest of Suzhou. Changzhou is given as place of ordination in **S959** 實性碑 and **S964** 碑銘. **ZTSY** 祖庭事苑 **ZZ** 113:1d11 says he got ordained in the Doushuai yuan (cf. notes 6 and 49). Other texts (**XL** 雲門行錄 **T47**(1988)575c10, **CDLK** 景德傳燈錄 [高麗本,Yanagida ed.], p.551b, and **SSJGL** 釋氏稽古略 **T49**(2037)850c25) give Piling 毘陵 which corresponds to Changzhou. **S964** 碑銘 [Tokiwa], p.117 additionally points out that Yunmen read sutras, relished religious verse, and worked hard. **CC** 祖堂集 3.92,2 says that he was ordained on a *jimao* 己卯 date when he came of age, i.e. at age 20. *Jimao* ordinarily refers to the sixteenth year of the sexagesimal cycle, but the only year in question here would be 919 which is much too late (at that time he had, according to the stone inscriptions, already spent several years in Guangdong). Could this refer to an auspicious day?

54. **S959** 實性碑 and **XL** 雲門行錄 **T47**(1988)575c10-11 are the only sources which mention public lectures. **CDLK** 景德傳燈錄 [高麗本 Yanagida ed.], p.551b and **SSJGL** 釋氏稽古略 **T49**(2037)850c24 say that he attended to Cheng for several years; the other sources make no mention of any of this.

55. *Si fen* 四分. This is an abbreviation for *Si fen lu* 四分律, *The Four-Section Vinaya* in 60 juan, **T22**(1428)567-1014. This is a version of the *Dharmagupta vinaya* translated into Chinese by Zhu Fonian 竺佛念 and others between 410 and 412 in Changan.
Most sources agree in saying that Yunmen studied either just the *Four-Section Vinaya* (**XL** 雲門行錄 **T47**(1988)575c11, **S959** 實性碑 [Tokiwa],p.111, and **WJZZZ** 五家正宗贊 **ZZ** 135:485b7-8) or the Vinaya division 律部 of the Buddhist canon (**CDLK** 景德傳燈錄 [高麗本, Yanagida ed.]551b, **WDHY** 五燈會元 ZZ138:276c6, and **SSJGL** 釋氏稽古略 **T49**(2037)850c25). **CC** 祖堂集 3.92,2 states that Yunmen studied the *Four-Section [Vinaya]* according to the Nanshan [school] and the [Lotus Sutra's] Three Vehicles according to the Middle Way 習四分於南山聽三車於中道. **ZZJ** 傳法正宗記 **T51**(2078)757b12 mentions that

he studied all three divisions of the Buddhist canon and that before long he was proficient in all of them. **SBZ** 禪林僧寶傳 ZZ137:224b13 says that Yunmen was very well versed in both the Great and the Small Vehicles.

56. Some of the texts give a reason for Yunmen's leaving of his first master: **XL** 雲門行錄 T47(1988)575c11 says that he left him since his monastic discipline was already vigorous and pure, and that his capacity for enlightenment appeared from the depths 既毘尼嚴淨悟器淵發. **S964** 碑銘 [Tokiwa],p.111 explains that he left upon hearing of Chan master Daozong of Muzhou. **CDLK** 景德傳燈錄 [高麗本,Yanagida ed.],p.551, **WDHY** 五燈會元 ZZ138:276c7, and **SSJGL** 釋氏稽古略 T49(2073) 850c25 say that he left Master Cheng because the matter of his self was not yet clarified 己事未明.

57. **S959** 實性碑 [Tokiwa],p.111, **S964** 碑銘 [Tokiwa],p.117, and **XL** 雲門行錄 T47(1988)575c12 all give him the same name: 睦州道蹤禪師. Other texts have other common appellations of this master, namely "Chen Zunsu of Muzhou" 睦州陳尊宿 (**CDL** 景德傳燈錄 [宋], **CDLK** 景德傳燈錄 [高麗本],**ZTSY** 祖庭事苑, **ZZJ** 傳法正宗記, **XDL** 建中靖國續燈錄, and **SSJGL** 釋氏稽古略), "Chan Master Zong of Muzhou" 睦州蹤禪師 (**YFYL** 遊方遺錄, **LXTL** 隆興佛教編年通論, and **FZTZ** 佛祖歷代通載), or simply "Muzhou" 睦州 (**LDHY** 聯燈會要 and **WDHY** 五燈會元). **SBZ** 禪林僧寶傳 ZZ137:224b16-c1 has the following information: "The old master's name was Daozong 道蹤. He was a successor of Huangbo Duanji (黃蘗斷際; see next note). He stayed at the Mishan temple at Gaoan 高安米山寺. Because of his mother's old age he went back east. In Chan circles he was called Chen Zunsu 陳尊宿." (Gaoan is situated approximately 60 km southwest of Nanchang in northern Jiangsi, and Mishan is found about 14 km north of Gaoan). Interestingly, the **CC** 祖堂集 makes no mention of this man. Cf. Appendix 5, p. 226.

58. *Huangbo pai* 黃蘗派: the line of transmission coming from Huangbo Xiyun 黃蘗希運, the successor of Mazu Daoyi's 馬祖道-- disciple Baizhang Huaihai 百丈懷海. **XL** 雲門行錄 T47(1988)575c12 and **SBZ** 禪林僧寶傳 ZZ137:224b16 say that Muzhou was the successor or Huangbo; in other texts Muzhou's lineage is not mentioned.

59. **XL** 雲門行錄 T47(1988)575c12-15 has: "He knew that his way did not conform to the times and had retired to his native place. Withdrawn in an old temple, he nevertheless attracted the people of his time and responded to the demands of the world. Whenever he gave interviews to people who came, his way of speaking was abrupt and agile and he gave no room for considerations." **S964** 碑銘 [Tokiwa],p.117 just says that the lock of his gate hung high and was hard to get to 關鑰高險. The **BYL** 碧巖錄 case 6, T48(2003)145c16-18 contains the following passage: "Muzhou [was tuned to his students as exactly as an] astronomical instrument which follows the movement of the stars 旋機, and [his actions were as fast and spontaneous as] the zigzag of a lightning 電轉. It was indeed difficult to gather and stay 湊泊 around him. Whenever he received someone, he grabbed him by the collar as soon as he crossed the threshold, and said: 'Speak, speak!' If there was any hesitation he pushed him out and said, 'Qin time drill'" (for this expression, see note 62 below). Cf. the similar text in **CDL** 景德傳燈錄 T51(2076)291b9-10.

60. *Juan shu dezhi* 卷舒得志. "Folding and unfolding", or "wrapping up and opening out" is also found in **PJS** 龐居士語錄 ZZ120:29c6 (Iriya tr.**ZG** 禅の語録 Vol.7, p.93) and in an interesting passage of the **BYL** 碧巖錄 case 5, T48(2003)144c19-20: "[Yunmen's master Xuefeng's] insight and function are simultaneous, and folding and unfolding are in accord in his preaching. Principle and phenomena are not-two; he practices both the provisional and the real 照用同時卷舒齊唱. 理事不二權實並行."

61. *Xueren jishi buming* 學人己事不明. *Xueren* is used to refer to oneself when facing a master. The matter of my self (*jishi*): "self" is translated as a separate word to convey the sense of *ziji* 自己 as in **MZHL** 睦州語錄 ZZ118:112a6: "[A monk] asked, 'What is my self?' 如何是學人自己."

62. *Qin shi duo li zuan* 秦時䡾轢鑽. Lit., "Qin time drill." This expression refers to the giant stone drills which became useless after the discontinuation of the construction work on a gigantic palace during the Qin dynasty (221-207 B.C.) because of the death of the emperor who had wanted to live in it, Qin Shi Huang 秦始皇. According to Mujaku Dôchû (**JK** 正宗贊助桀 juan 4, p.120) this either refers to there being no entry 無入頭 or to something useless 無用之物. Muzhou's answer could be interpreted as "that self is totally useless"; there is also a possible connection of "good for nothing" to Muzhou's first question: "What good is it to come here again and again?"

63. *Fa ming* 發明.
-- The **CC** 祖堂集 makes <u>no mention</u> at all of this episode.

-- **XDL** 建中靖國續燈録 ZZ136:25a9ff. says that Yunmen "first went to see Chen Zunsu of Muzhou and realized the mind-ground 發明心地." A later passage (25a10-11) of the same text, however, indicates that he must at this time still have had doubts and **<u>awakened under Xuefeng</u>**: "One day [Xuefeng] took the teacher's seat and a monk asked, 'What is a Buddha like?' [Xue]feng said, 'Good heavens, good heavens!' When he heard this, Master [Yunmen] at once was freed of his doubts and was in complete accord with the essential teaching of Chan 師聞忽釋所疑契會宗要."

-- Some of the other sources give just a **<u>brief account</u>** of it. **CDL** 景德傳燈録 **T**51(2076)356b28: "First he visited Chen Zunsu of Muzhou and discovered the great meaning" 發明大旨. **LDHY** 聯燈會要 ZZ136:413c5-6 : "He first went to Muzhou and discovered the essential of the mind" 發明心要.

-- The more **<u>detailed accounts</u>** fit into the following four categories:

A. <u>Many visits</u>: **S959** 實性碑 [Tokiwa], p.112 and **S964** 碑銘 [Tokiwa],p. 117. 2-3**S964** 碑銘 has a slightly different account: "[Yunmen] came and went during several months. One day Chan master [Daozong] suddenly asked: 'What is it that you keep on coming for?' [Yunmen] answered, 'The matter of my self is not clarified'. Chan master [Daozong] pushed him out with his hand saying 'Qin time drill!' Through this Master [Yunmen] opened up understanding 發明."

B. <u>One visit, no hurt foot</u>: **XL** 雲門行録 is the prototype of this category; **LXTL** 隆興佛教編年通論 and **FZTZ** 佛祖歷代通載 go into some more detail. **XL** 雲門行録 **T**47(1988)575c15-16: "When Master [Yunmen] first went to visit [Daozong] he knocked three times at [Daozong's] door. The moment [Dao]zong opened the bolt, Master [Yunmen] attempted to enter, but [Dao]zong pushed him back saying: 'Qin time drill!' Upon this all doubts dissolved and he clearly awakened 因是釋然朗悟. **LXTL** 隆興佛教編年通論 ZZ130:353a6-9: "He first visited Chan master [Dao]zong of Muzhou. When [Daozong Mu]zhou saw him come he shut the door. Master [Yunmen] knocked three times. [Daozong] asked, 'Who is it?' Master [Yunmen] said, '[It's] me'. [Daozong Mu]zhou said, 'What have you come for?' Master [Yunmen]: 'The matter of my self is not yet clarified 己事未明. I implore you to give me guidance.' The instant [Daozong Mu]zhou opened the door, Master [Yunmen] forced his way in. [Daozong Mu]zhou seized him and said: 'Quickly, speak! Quickly, speak!' Master [Yunmen] hesitated, and [Daozong Mu]zhou let him loose saying, 'Qin time drill!' Upon this Master [Yunmen] awakened 從此悟入." **FZTZ** 佛祖歷代通載 **T**49(2036)654a15-19 has virtually the same text as **LXTL**.

C. <u>One visit, hurt foot</u>: The earliest source for this account is **ZTSY** 祖庭事苑 ZZ 113:1d12-13: "First he went to Muzhou to see Chen Zunsu. When [Yunmen Wenyan] knocked at his door Chen asked, 'Who is it?' [Yunmen Wenyan] replied, 'Wenyan'. Chen opened the door, got hold of [Yunmen Wenyan] and said, 'Speak! Speak!' Master [Yunmen Wenyan] was speechless. Chen said, 'Qin time drill!' Then he pushed [Yunmen Wenyan] out, caught him in the door, and broke his right foot. Thus Master [Yunmen Wenyan] attained clarity about the great meaning 師因發明大意." **SBZ** 禪林僧寶傳 ZZ137:224b13-16: "When [Yunmen] left to go on pilgrimage he first went to Muzhou. He had heard that there was an old

worthy with thorough understanding. [Daozong Muzhou's] old temple had its gate closed, and he was weaving footwear out of bulrush in order to take care of his mother. [When Yunmen] went to visit him he had hardly opened the door when the old master pinned him and said, 'Speak, speak!' [Yunmen Wen]yan was flabbergasted, and before he could find the time to answer [Daozong Muzhou] pushed him out and said, 'Qin time drill!' Then he shut his door and injured [Yunmen Wen]yan's right foot." This text mentions only after a paragraph about Master Daozong Muzhou that "[Yunmen Wen]yan got the purport 得旨 and left." **SSJGL** 釋氏稽古略 **T**49(2037)850c25-27 tells that when Yunmen visited Master Daozong Muzhou he knocked at the door, entered, was seized and asked to speak. He hesitated, and Master Daozong pushed him out saying "Qin time drill." Then he shut the door and injured one of Yunmen's feet, whereupon Yunmen awakened 悟入. The "Ichiya 一夜" text of the **BYL** 碧巖録 case 6 (commentary by Yuanwu; Itô Yuten 伊藤猷典, *Hekiganshû teihon* 碧巖集定本. Tokyo: Risôsha 理想社, 1963, p.32) gives a considerably shrunk account of these events: "On his first visit, in addition to being pushed out, the door was slammed, and Yunmen broke his leg" and has no word of his awakening on this occasion. **WJZZZ** 五家正宗贊 **ZZ** 135:485b8-9 explains that Daozong Muzhou, when seeing Yunmen, shut the door, jammed Yunmen's leg and broke it, and said "Qin time drill." Yunmen greatly awakened 大悟.

D. <u>Three visits</u>: **CDLK** 景徳傳燈録 [高麗本,Yanagida ed.]:p.551 and **WDHY** 五燈會元 **ZZ**138:276c7-11 have practically the same text; **YFYL** 遊方遺録 **T**47(1988)573b5-10 differs slightly at the end (no mention of a hurt foot); **BYL** 碧巖録 case 6, **T**48(2003)145c18-22 has a somewhat more colorful account (cried out in pain, etc.) and describes only the third visit (cf. Cleary tr., pp.37-38). The **WDHY** version goes: "The moment [Daozong Mu]zhou saw him come he shut the gate. At that Master [Yunmen] knocked at the gate. [Daozong Mu]zhou said, 'Who is it?' Master [Yunmen]: 'It's me'. [Daozong Mu]zhou: 'What's the matter?' Master [Yunmen] said, 'The matter of my self is not yet clarified. I implore you to give me guidance.' [Daozong Mu]zhou opened the door, cast a glance, and withdrew. In this manner, Master [Yunmen] knocked at the door on three consecutive days. On the third day, when Muzhou opened the door, Master [Yunmen] forced his way in. [Daozong Mu]zhou seized him and said, 'Speak, speak!' As Master [Yunmen] hesitated, [Daozong Mu]zhou pushed him out saying, 'Qin time drill!' Then he shut the door and hurt one of Master [Yunmen's] feet. In this way Master [Yunmen] attained awakening 入悟."

64. **XL** 雲門行録 **T**47(1988)575c16-17: "Afterwards, during several years, he visited [Daozong Muzhou] and conversed with him; profundities were entered and the depths plumbed." **S964** 碑銘 [Tokiwa],p.117: "Interrogating [his master Daozong], he had reason to stay for several years." **BYL** 碧巖録 case 6 (Itô, op. cit., p. 32): "Whenever Yunmen spoke from that moment on, his discourse was similar to Muzhou's. After this, Yunmen stayed for three years in the home of the ministry president Chen Cao 陳操." (For Chen Cao, governor of Muzhou and Buddhist scholar, see **CDL** 景徳傳燈録 12, **WDHY** 五燈會元 4, and **BYL** 碧巖録 case 33. No mention of him was found in historical sources.)

65. **XL** 雲門行録 **T**47(1988)575c17-19: "[Muzhou Dao]zong knew that [Yunmen's] spiritual capacity was abundant and vast, and he felt that a helpful device 轅 could be applied. So he addressed him saying, 'I am not your master. At present, Xuefeng Yicun 雪峰義存 is suitable [for you] to visit and be taught by. Don't stay here any longer!'" **CDLK** 景徳傳燈録 [高麗本], **ZTSY** 祖庭事苑 , **LXTL** 隆興佛教編年通論, **BYL** 碧巖録, **WDHY** 五燈會元, **FZTZ** 佛祖歴代通載, and **SSJGL** 釋氏稽古略 all state that Master Muzhou Daozong directed Yunmen to go to Xuefeng Yicun. **CC** 祖堂集, **S964** 碑銘, **ZZJ** 傳法正宗記, **YFYL** 遊方遺録, **XDL** 建中靖國續燈録, **SBZ** 禪林僧寶傳, and **LDHY** 聯燈會要 do not mention this, but **XFL** 雪峰語録 **ZZ**119: 482d1 says: "Muzhou told him: 'In the south there is Master Xuefeng. Why don't you go there?"

66. Min 閩 , one of the tenth century Ten Kingdoms, corresponding geographically roughly to today's Fujian province.

67. *Xianggu* 象骨, "Elephant Bone": a mountain about 50 km northwest of Fuzhou, the capital of the kingdom of Min and today's Fujian province. This mountain was also called *Xuefeng* 雪峰, "Snowy Peak." The chronological record in *juan* 2 of the **XFL** 雪峰語録 states that in the year 875 the name *Yingtian xuefeng si* 應天雪峰寺 was given to Master Xuefeng Yicun's temple. Edward H. Schafer mentions in his *The Empire of Min* (Rutland/Tokyo: Tuttle, 1954, pp.11-12) sources for additional information about this mountain and about the story of its naming by Shenzhi (審知; king from 898 to 925 and famous patron of Buddhism). This story is also found at the beginning (*juan* 1) of the *Xuefeng zhi* 雪峰志.

68. *Peng cheng* 鵬程: "The [enormous] span of the Peng bird." For a vivid description of this gigantic mythic bird, see *Zhuangzi* 莊子 1:1-15.

69. Xuefeng Yicun 雪峰義存 (822-908). Biographical elements found in **CC** 祖堂集 7, **CDL** 景徳傳燈録 16, **BYL** 碧巖録 case 5, **WDHY** 五燈會元 7, **SGSC** 宋高僧傳 12, **XDL** 建中靖國續燈録 7, etc. Additional information is found in *Quan Tang wen* 全唐文 *juan* 826 and in a text written before his death (**ZZ** 119:485c).

70. The Chinese text is 何得到諸麽; Prof. Iriya suggested that "諸麽" hardly makes sense in this context and that "與麽" ought to be substituted, as found in **CC** 祖堂集 3.92,3-4 (which has an otherwise strikingly similar account of this first meeting). Alternative translations are: "How were you able to get like this?" or "How is one able to become thus?" **ZTSY** 祖庭事苑, **ZZ** 113:1d15, and **SBZ** 禪林僧寶傳 **ZZ**137:224c3 all have 因甚到與麽 "How did it come to this?" (or alternatively, "How did you get like this?").

71. *Zhong yin quanji* 重印全機.

-- **CC** 祖堂集 3.92,3-4 has an account of this first meeting with Xuefeng which has **practically identical** wording with **S959** 實性碑.

-- **ZZJ** 傳法正宗記, **XDL** 建中靖國續燈録, and **SSJGL**釋氏稽古略 include **no direct reference** to Yunmen's arrival at Xuefeng.

-- **XL** 雲門行録 **T**47(1988)575c19-20 gives a **short account** and just mentions that he went to Xuefeng, investigated ardently for years, and was in accord with [Xuefeng Yi]cun about the Dao道與存契.

-- **CDL** 景徳傳燈録 **T**51(2076)356b28 and **CDLK** 景徳傳燈録 [高麗本,Yanagida ed.],p.551 both say that Yunmen went to Xuefeng and "increased [the grasp of] the fundamental purport which he already had 益資玄要." **S964** 碑銘 [Tokiwa], p.117.3-4 : "After the threefold salutation, abbot Xuefeng to some degree saw the appearance of [Yunmen's] respect-inspiring talent."

-- The rest of our sources includes rather **different portrayals** of this first meeting; they can be grouped in the following way:
A. <u>Sent questioner, iron cangue, verbal exchange, lowered head</u>
YFYL 遊方遺録, **WDHY** 五燈會元 and **XFL** 雪峰語録 ZZ119: 482d2-12 have practically identical texts; **LXTL** 隆興佛教編年通論 and **FZTJ** 佛祖統紀 both share a text which is in content not different from **YFYL** 遊方遺録 **T**47(1988)573b10-22:
"When Master [Yunmen] arrived at the village [at the foot of Mt.] Xuefeng, he met a monk and asked: 'Does Reverend today go up the mountain?' The monk affirmed, and Master [Yunmen] said, 'I entrust you with a case 一則因縁 for asking abbot [Xuefeng Yicun], but you must not say that these are someone else's words.' The monk consented, and Master [Yunmen] continued: 'After your arrival at the monastery you will see the abbot take the high seat in the Dharma Hall [to give a formal sermon]. As soon as the assembly has gathered, go forward and say at once: This old fellow! Why

doesn't he rid himself of the iron cangue around his neck?' The monk followed Master [Yunmen's] instructions exactly. When Xuefeng saw the monk talk like this he descended from his seat, blocked his chest, seized him, and said: 'Quickly, speak! Quickly, speak!' As the monk did not answer, Xuefeng let him loose and said, 'These words were not yours.' The monk insisted that they were. When Xuefeng said, 'Attendant, bring me rope and stick, will you!' The monk admitted: 'They were not my words but those of a monk from Zhe[jiang] down in the village. He instructed me to come and say this.' Xuefeng said, 'You of the assembly, go to the village and welcome the spiritual guide 善知識 of 500 persons!' The following day Master [Yunmen] ascended the mountain. As soon as Xuefeng saw him he said, 'Because of what were you able to reach such a state 因什麽得到與麽地?' Master [Yunmen] lowered his head. After this [they were like] two matching pieces of a tally 契合."

B. Sent questioner, iron cangue, verbal exchange, rubbed eyes

Only **WJZZZ** 五家正宗贊 **ZZ** 135:485b9-c3 has this version. The first part of the story is almost identical with the **YFYL** 遊方遺録 version translated above. The verbal exchange and what follows, however, is most similar to the **LDHY** 聯燈會要 text and goes: "The next day Master [Yunmen] ascended the mountain. [Xue]feng took one look and said, 'How were you able to get like this? 因甚得到與麽.' Master [Yunmen] rubbed his eyes with his hands and ran out. [Xue]feng was surprised about this."

C. Yunmen asked himself, iron cangue, verbal exchange, rubbed eyes

ZTSY 祖庭事苑 ZZ113:1d15-17: "After [Yunmen's] arrival Xuefeng went up to [the teacher's seat in] the hall. [Yunmen] came went in front of the assembly and said, 'Why don't you get rid of the 300-pound iron cangue around your neck?' Xue]feng stepped down from his seat, took hold of [Yunmen], and said, 'How did it come to this?' Master [Yunmen] rubbed his eyes with his hand."

SBZ 禪林僧寶傳 and **LDHY** 聯燈會要 have somewhat different texts, but their content is virtually the same. **SBZ** 禪林僧寶傳 **ZZ**137:224c2-4: "[Yunmen] called on Xuefeng [Yi]cun. [Xuefeng Yi]cun had hardly taken the orange [teacher's] seat in order to preach the Dharma to the assembly when [Yunmen Wen]yan went against custom in coming forth from the assembly and saying with a burning gaze, 'Why don't you get rid of the 300-pound 斤 iron cangue around your neck?' [Xuefeng Yi]cun said, 'How did you get like this 因甚到與麽?' [Yunmen Wen]yan rubbed his eyes with his hands and ran off. [Xuefeng Yi]cun in his heart was surprised about this."

D. Different verbal exchange

BYL 碧巖録 case 6, **T**48[2003]145c23-25 gives the following account: "Muzhou directed [Yunmen] to go to Xuefeng. Having arrived there he stepped forth from the assembly and asked, 'What about the Buddha?'. Xuefeng said, 'Don't talk in your sleep!'. Yunmen bowed, and during three years he exerted himself."

72. *Jie liu* 截流. This expression is also found in **LJL** 臨濟録 **T**47[1985]497a17; see notes in **LJLS** pp. 69-70 and **LJLD** pp.45-46.

73. *Dai jiao* 戴角. Horns are usually mentioned in connection with delusion (cf. note 73). Here, it is stressed that although Yunmen was an awakened person he did not make a show of it. The **CC** 祖堂集 (3.92,3-5) text corresponds almost character for character to **S959** from Yunmen's salutation to the carrying of horns.

74. *Fan sheng* 凡聖. **S964** 碑銘 [Tokiwa],p.117 also speaks of one thousand students and says that all four kinds of devotees (monks, nuns, male and female laypersons) came.

75. **S964** 碑銘 [Tokiwa],p.117 speaks in the same terms of Yunmen's practice under Xuefeng. **CC** 祖堂集 3.92,5-6 says: "Often, when visiting [Xuefeng], [Yunmen] asked about obscure points, and there was mutual agreement in their views and judgments." **XL** 雲門行録 **T**47[1988]575c20 says that Yunmen was in accord with Xuefeng with regard to the Dao. All sources mentioned in note 71A say that they were like two matching pieces of a tally.

76. Lifting the hem was an ancient sign of respect (M5,370b); here it presumably refers to medita-

tion practice. Cf. **S964** 碑銘 [Tokiwa],p.117: "More than a thousand persons a year tucked up their robes, and [pilgrim monks] holding staffs came [like] clouds from all four directions."

77. **S964** 碑銘 [Tokiwa],p.117 has instead: "In the manner of a wild crane he rose high above the flock's path; he had locked the gate of Chan in his heart." **ZTSY** 祖庭事苑 ZZ 113:1d17: "Since then he shook the community's seats 振叢席."

78. This phrase stems (though S959 has *jian* 見 'see' instead of *hui* 會 'to encounter') from the *Cantongqi* 參同契 attributed to Shitou Xiqian 石頭希遷 (700-790) and is found in the last chapter of the **CDL** 景德傳燈錄 (T51[2076]459b19: 觸目不會道，運足焉知路. Cf. Prof. Iriya's comments to this in *Jiko to chôetsu* 自己と超越, pp. 90-91.

79. *Cang tian* 蒼天. **S964** 碑銘 [Tokiwa],p.117 gives "Moo! 吽" as Xuefeng's answer, and the exchange continues as translated in the next note. **YFYL** 遊方遺錄 **T**47[1988]573b23-24 repeats: "Heavens, heavens! 蒼天蒼天."

80. *Liangjin ma yiduan bu* 兩斤麻一段布. One jin corresponded to about 600 grams. **S964** 碑銘 [Tokiwa],p.117 goes on: "The monk still did not understand and asked again what it meant. Master [Yunmen] said, "On top of that, I offer three feet of bamboo 三尺竹." **YFYL** 遊方遺錄 **T**47, 573b24 has Yunmen say that three *jin* make a robe. Cf. Prof. Iriya's interesting comments to this expression in *Jiko to chôetsu* 自己と超越, pp. 87-93.

81. *Bu na* 布納: "Frock", an expression used for "monk". In the mouth of Chan masters, abuse sometimes is a form of praise.

82. Unless this "intimate accord" is related to it, no reference is made in this text to a secret or open Dharma transmission. **S964** 碑銘 [Tokiwa],p.117 says that while Yunmen was in Xuefeng's assembly "the transmission took place in secret 密有傳授." **XL** 雲門行錄 **T**47[1988]575c20-21 reports that Xuefeng secretly conferred the seal of the Chan tradition 宗印 on Yunmen and that since then Yunmen spoke in place of Xuefeng. **ZZJ** 傳法正宗記 **T**51[2078]757b13-14 says that after having thoroughly grasped the essence of Chan under Muzhou, Yunmen went to get approval 印可 from Xuefeng, and that "from then on he hid his light and was completely integrated into the assembly." **CDLK** 景德傳燈錄 [高麗本,Yanagida ed.],p.551b and **WDHY** 五燈會元 ZZ138:276d4-5 speak of a secret transmission that took place after long years of study and inquiry, and **SSJGL** 釋氏稽古略 **T**49[2037]851a1 has Yunmen leave Xuefeng when he had obtained by secret accord the essentials of the heart-mind 心宗. The rest of our sources does not contain any reference to a transmission or secret accord.

83. **XL** 雲門行錄 **T**47[1988]575c21-22: "When Master [Yunmen's] instruction came to an end, he left the [Fujian] mountains and visited the various regions. He inquired into and scrutinized the different ways. His sharp eloquence was of utmost fierceness and widely known in the world." **CDLK** 景德傳燈錄 [高麗本,Yanagida ed.],p.551b and **WDHY** 五燈會元 ZZ138:276d4-6 give an account which is very similar to **XL**'s.

84. *Yu song yan chu zhu* 遇松偃處住. The character for "droop" is *yan* 偃 -- the same *yan* that is found in Master Yunmen's name Wen*yan*.

85. **S964** 碑銘 [Tokiwa],p.117 gives the same account of this scene and Xuefeng's words and explains that *Yan* is the Dharma appellation 法號 of Master [Yunmen]. Interestingly, no other source contains anything about this.

86. **S964** 碑銘 [Tokiwa],p.117 says the same thing.

87. Caoqi 曹溪. Place in the Qujiang district 曲江縣 of Northern Guangdong. The Sixth Patriarch is said to have repeatedly sojourned in Caoqi's Baolinsi 寶林寺 and to have taught there from 677 till 713. In 711 he ordered that a pagoda for his coffin be built there. (Cf. *Yampolsky, Philip B., The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967, p.71 ff.) This visit to Caoqi is mentioned only in **S959** 實性碑, **S964** 碑銘, and **SBZ** 禪林僧寶傳.

88. **Lingshu** 靈樹. Refers to the Lingshu yuan 靈樹院 in Shaozhou 韶州 which corresponds to present-day Qujiang 曲江 in northern Guangdong.

89. Commonly called Lingshu Zhisheng 靈樹知聖 or Lingshu Rumin 靈樹如敏, successor of Changqing Daan 長慶大安, a co-disciple of Huangbo Xiyun 黃蘗希運 under the famous Baizhang Huaihai 百丈懷海. Died in 920. **S964** 碑銘 [Tokiwa], p.117 adds in small characters "Old master Rumin 如敏長老."
The two stone inscriptions, **CDL** 景德傳燈錄 (宋), and **ZTSY** 祖庭事苑 do not mention Master Zhisheng's psychic powers, but several other sources either mention it briefly or tell a story about it: the story of the missing head monk.

A. Brief mention is made in **CC** 祖堂集 and **ZZJ** 傳法正宗記. **CC** 祖堂集 3.92,6-7 says that Master Lingshu Zhisheng had, without knowing Yunmen, become close to him. He had assisted him even before they met.
ZZJ 傳法正宗記 T51[2078]757b15 says that Lingshu [Ru]min was a man of extraordinary powers who was reputed to know what happens in distant places. **LXTL** 隆興佛教編年通論 ZZ130:353a17-18: "Chan Master Lingshu Zhisheng had long waited for Wenyan, and when his arrival was close, he also told the assembly to welcome him."

B. The story of the missing head monk:
XL 雲門行錄 T47[1988]575c23-25 features this story:
"Later [Yunmen] arrived at the temple of Chan master Lingshu Zhisheng. Zhisheng had already intuited his coming. Suddenly he beat the drum and announced to his followers: 'Please go to welcome the head monk.' At the time Master [Yunmen] had indeed arrived. Before this, Zhisheng had resided in Lingshu and kept the [head monk's] first seat in the main hall empty. His followers had repeatedly urged him to appoint a head monk, but Zhisheng had not consented. Once he had said, 'The head monk has just set out on his pilgrimage.'"
CDLK 景德傳燈錄 [高麗本,Yanagida ed.],p.551b and **WDHY** 五燈會元 ZZ138:276d6-9 share the following text: "Later [Yunmen] arrived at Lingshu and was [thus] without his knowledge acting in conformity with Chan master [Lingshu] Zhisheng's explanations about receiving his head monk. Before this, Zhisheng had stayed for twenty years at Lingshu but had not appointed a head monk. He used to say, 'My head monk is born', 'My head monk is herding cattle', and 'My head monk is on pilgrimage'. One day he ordered [the monks] to toll the temple bell and greet the head monk outside the temple gates. The assembly went out to greet Master [Yunmen] who indeed arrived."
The different **BYL** versions (cf. Itô, Yuten 伊藤猷典, *Hekiganshu teihon* 碧巖集定本. Tokyo: Risosha 理想社, 1963, p.23) feature details from both of the versions translated above.
SBZ 禪林僧寶傳 ZZ137:224d8-12 gives a somewhat more colorful account:
"Before this, [Lingshu Ru]min had not appointed a head monk. When there were people who urged him to do so, [Lingshu Ru]min said: 'My head monk has already left home to become a monk.' After some time, when they again made the request, Min said, 'My head monk is on the monk's pilgrimage and has awakened to the Dao 悟道. Some time later he was again asked and said, 'My head monk had already crossed the [Nan-] Ling [mountain range]. Wait just a little while longer.' A few days later [Yunmen Wen]yan arrived. [Lingshu Ru]min greeted him, laughed, and said: 'We were honored to wait for a very long time; [but] why did you come so late?'"

90. *Jiaoqi* 膠漆, literally "glue and lacquer", an image used for deep and inseparable friendship. **S964** 碑銘 [Tokiwa],p.117 gives a similar description of their relation.

The two stone inscriptions and CC 祖堂集 do not mention that Yunmen was made head monk, but all other sources do.

91. Both stone inscriptions contain this prediction. CC 祖堂集 and ZTSY 祖庭事苑 do not touch upon this at all, but the other sources tell different stories about Master Zhisheng's death and a letter (testament) addressed to the emperor by Zhisheng.

The shorter versions of this story (**CDL** 景德傳燈録, **ZZJ** 傳法正宗記, and **LXTL** 隆興佛教編年通論) simply say that when Master Zhisheng was about to pass away he sent a testamentary letter to the sovereign with the request that Yunmen succeed him.

Longer versions go as follows:
XL 雲門行録 **T47**(1988)575c26-576a3: "When Zhisheng was about to die he wanted Master [Yunmen] to take over his position. So he secretly wrote [this] in a [confidential] letter [to the emperor] and said to his disciples: 'When after my death someone of the imperial family deigns to come here please hand this over to him'. And indeed, the emperor came to visit the mountain; Zhisheng had foreseen his coming. He went up to the main hall, crossed his legs, and passed away. When the emperor arrived he had already died. The sovereign questioned Master [Yunmen] about instructions left [by the late Master]. The disciples presented the letter and handed it over. Opening it he found the following words: 'The [enlightened] eye of man and heaven [is] the head monk of the [monk's] hall 人天眼目堂中上座'. The sovereign ordered the prefect He Xifan 何希範 to arrange the ceremonies [of inauguration] and requested Master [Yunmen] to take over [Zhisheng's] assembly."

SBZ 禪林僧寶傳 **ZZ137**:224d12-17: "Not much later the lord of Guang[zhou], Prince Liu, was planning to take up arms and follow [Master Lingshu Ru]min's decision on whether the omen was good or not. [Lingshu Ru]min knew of this in advance; with his own hand he sealed a box and said to his attendant: 'When the Prince comes, go forth to present this to His Majesty.' After this he sat down in good spirits and died. The Prince indeed arrived and heard that [Lingshu Ru]min had already passed away. In great consternation he asked, 'When did he get ill so as to die suddenly in this manner?' The attendant thereupon brought forth the box and offered it to the Prince in conformity with [Master Lingshu Ru]min's instructions. The Prince opened the box and found a letter which said, 'The eye of man and heaven [is] the head monk of the [monk's] hall.' Prince Liu ordered prefect He Chengfan 何承範 to ask [Yunmen Wen]yan to succeed to his [master's] dharma chair."

The **BYL** 碧巖録 case 6, **T48**(2003)146a2-7 gives an account which is similar to **SBZ** 禪林僧寶傳 except for the outcome: "The Lord or Guang understood the meaning [of the Master's sudden death (?)] and abandoned the idea of waging a war." The Ichiya 一夜 text (Itō, Yuten 伊藤猷典, *Hekiganshû teihon* 碧巖集定本. Tokyo: Risôsha 理想社, 1963, p.33) text of the **BYL** 碧巖録 is quite different: "One day Lord Liu of Guangnan 廣南 came to the monastery in a carriage named Snowy Heron. Lingshu had had advance knowledge of this and put a note in an incense box which said, '[The one who occupies] the first seat in the monk's hall is an [enlightened] teacher of heavenly and human beings 堂中第一座乃天人師.' He had requested his attendant to hand this to the Prince. The following day the Lord indeed came to the mountain, [but] Lingshu did not come out to welcome him. The Lord then saw Lingshu inside his living quarters where he had assumed the sitting position and had immediately passed away. The Lord was very irritated and asked the monk in charge of temple affairs whether there was any message [left by the master]. The attendant produced the incense box, and the Prince asked for the reason. The attendant said, 'Yesterday the master, knowing in advance of Your Majesty's coming, explained that Your Majesty in a former incarnation had been a traveling salesman selling incense, and that he himself, when he had been in charge of receiving guests [at a monastery], had once not approved of Your Majesty's coming, and so on.' Then [the Prince] opened the box."
WJZZZ 五家正宗贊 **ZZ** 135:485c6 ff. also mentions this karmic connection after a similar account which

features a different beginning: "Whenever King Liu entered the temple, [Master] Lingshu did not come to greet him. The King wanted to inquire about his fault. Lingshu already knew this and left this world. When the King arrived the assembly told him about this [death of the master]."...
SSJGL 釋氏稽古略 T49[2037]851a7-12 has a version of the story which is similar to the Taisho text of **BYL** 碧巖錄 case 6 except for Lingshu's death: He instructed his attendant to give the box to the Lord of Guang. A monk asked just then: "What is the meaning of the patriarch's coming from the West?" Lingshu assumed the sitting position and passed away.

92. Gaozu 高祖. According to **XWDS** 五代史 65, this is Liu Yan 劉巖 who in the year 917 had elevated himself to the position of Emperor.

93. Shao shi 韶石: an interesting geological formation in the Qujiang district 曲江縣 consisting of 36 rocks.

94. *Sheli* 舍利 (abbreviation of *sheliluo* 舍利羅): the relics left after the cremation of a Buddha or saint. They are usually placed in a stupa.

95. **S964** 碑銘 [Tokiwa],p.117 gives a similar account of the prophecy and its fulfillment but does not mention ashes and statue. No other source deals with these events.

96. **S964** 碑銘 [Tokiwa],p.117 has instead: "At this time, Master [Yunmen] was encouraged by imperial decree to speak out and ordered to expound the Buddha dharma. He was presented with a robe bearing a crest 章服." For other honors conferred upon Master Yunmen, see note 114.

97. *Kaitang* 開堂: a ceremony performed at the occasion of the inauguration of a new head of a temple. Cf. Mujaku Dôchû's extensive treatment of this in **SKS** 禪林象器箋 [Yanagida ed.], pp. 336-339, and **ZGD** 禪學大辭典, p.144c.
S964 碑銘 [Tokiwa],p.117 specifies that this ceremony was for members of the army and common citizens. The **CDL** texts and **WDHY** say that on the day of the *Kaitang* ceremony the emperor was present.

98. **S964** 碑銘 [Tokiwa],p.117 says the same. **ZTSY** 祖庭事苑 ZZ 113:2a1: "From then on he greatly promoted in the whole empire the way 道 of Xuefeng." The **BYL** 碧巖錄 text given in Itô, Yuten 伊藤猷典, *Hekiganshû teihon* 碧巖集定本. Tokyo: Rîsôsha 理想社, 1963, p.32, states that "whenever Yunmen spoke from that moment [of awakening] on, his discourse was similar to Muzhou's."

99. This text is the only source which mentions these epithets. **S964** 碑銘 [Tokiwa],p.118 says that he formed a wide basin of the Chan river and that his words without fail astounded the listeners.

100. **SBZ** 禪林僧寶傳 ZZ137:224d16 gives He Chengfan 何承範. He Xifan is mentioned twice in the **YML** 雲門廣錄, once in the same exchange (see next note) and once as one of the authors of a petition included at the end of the **YML** (576a20-21). In this last instance his title is given as "韶州防禦使兼防遏指揮使權知軍州事銀青光祿大夫檢 兵部尚書御史大夫上柱國."

101. *Muqian wu yicao* 目前無異草. This exchange is found in **YML** 雲門廣錄 T47[1988]545b1-2. It is also mentioned in **S964** 碑銘 [Tokiwa],p.117. Yunmen's answer may simply mean 'grass is grass'. However, grass is also a symbol for delusions; so Yunmen may also mean 'there is no special delusion; delusion is delusion.' On the other hand, enlightenment is likened to 'no an inch of grass in ten thousand miles'.

102. This *mondô* (問、如何本來心。 師云、擧起分明。) is also found in **S964** 碑銘 [Tokiwa] p.117 and in **YML** 雲門廣錄 T47[1988]546b3.

103. **S964** 碑銘 [Tokiwa],p.117 adds after this exchange: "On that day the questions on the subject of Chan followed each other without interruption, and [Master Yunmen's] answers were written down and transmitted to the world." For other sources that mention the writing down of Yunmen's words, see p. 22 ff.

104. **S964** 碑銘 [Tokiwa],p.117 gives a reason for this request: "Later, Master [Yunmen] got tired of receiving and entertaining people and wished to reside at a remote and pure [place]. He turned to the emperor with a request to change his place of residence."
CC 祖堂集 does not mention this move at all; all the other sources mention it briefly. **JDL** 建中靖國續燈録 ZZ136:25a11 says that Liu, the Lord of Guang, asked the master to move to Yunmen.

105. Literally, "to open up Mt. Gate-of-the-Clouds 開雲門山." Mt. Yunmen is situated in northern Guangdong, approximately 25 km south of present-day Lechang 樂昌. (For detailed geographical information, cf. *Xintang shu* 新唐書 34 上 [中華書局 ed. p.1096]). This is the mountain from which Master Wenyan as well as his temple got the names under which they became famous.
XL 雲門行録 T47[1988]576a5 says that ruins were reclaimed and that foundations of a large new building were laid on Mt. Yunmen.

106. **S964** 碑銘 [Tokiwa],p.117 gives a somewhat different but not less poetic description which features a deep red curtain of morning mist, and evening dew shimmering like a net of pearls.

107. **S964** 碑銘 [Tokiwa],p.117: "More than a thousand persons a year tucked up their robes, and [pilgrim monks] holding staffs came [like] clouds from all four directions."

108. This text is the only source mentioning this.

109. *Lingshan hui* 靈山會. *Lingshan* is an abbreviation of *Lingjiushan* 靈鷲山, the Vulture Peak in the ancient Indian kingdom of Sravasti where the Buddha is said to have uttered the words contained in the Lotus sutra.
XL 雲門行録 T47[1988]576a5-7: "His style of Chan spread out in all four regions, and he widely disseminated the Dharma teaching. Those who became his disciples and entered his room to get individual guidance were countless 登門入室者莫可勝紀." **ZZJ** 傳法正宗記 T51[2078]575b18-19: "[Yunmen's] audience was broad and students from all four directions turned to him [as inevitably as] water flows downward." **ZTSY** 祖庭事苑 ZZ 113:2a1-2: "Like spikes around the hub of a wheel many disciples assembled around him." **JDL** 建中靖國續燈録 ZZ136:25a12: "He transmitted the eye of the true Dharma." **SBZ** 禪林僧寶傳 ZZ137:224d17: "Students from the whole empire heard about him and came."

110. Guangtai chanyuan 光泰禪院. This donation is also mentioned in **S964** 碑銘 [Tokiwa],p.117: "The monks of the monastery sent a letter to the court announcing the completion of the construction. A door plate presented by the emperor read 'Chan Temple of Illumined Peace'."

111. Up to here this exchange is, in a slightly different form, also found in **YML** 雲門廣録 T47[1988] 553a9.

112. *Zuoyou jie senglu* 左右街僧録.

113. *Zhi xijing* 知蹊徑. According to M10,945 *xijing* can also mean "clue".

114. Kuangzhen 匡真. **S964** 碑銘 [Tokiwa], p.118.1-3 also mentions an audience with the Emperor in 938, but only the exchange (translated above) about the original mind is given and what follows is somewhat different: "The Emperor knew that the Master [was like a] grotto that embraces the secret

of heaven and earth, and he steadily increased his veneration; that day he wanted to confer upon the Master the office of Inspector of the Temples of the Capital. He lowered himself to ask him several times, but [the Master] was dispensed. The following day he bestowed the title "Great Master of Genuine Truth" 匡眞大師 on Master [Yunmen] and extended his stay for ten days. He presented [the Master] with silver, silk, incense, and medicinal herbs from the imperial treasury and sent him back to his home temple."

Before coming to speak of the Master's move to Mt. Yunmen, **XL** 雲門行錄T47[1988]576a3-5 says that "the emperor respected and praised [Yunmen]. He repeatedly summoned him to the Imperial Palace. Each time he asked [Yunmen] about something he was concerned about and received answers and spontaneous reactions [of Master Yunmen]. The sovereign admired him more and more. Subsequently he gave him the purple robe and the title [Kuangzhen]." **CC** 祖堂集 3.92,7-8: "The Southern [Han] court esteemed him highly, and because of the influence of his virtue [Yunmen] was given the purple robe and the title 'Great Master Kuangzhen'." **LXTL** 隆興佛教編年通論 ZZ130:353c8-9: "[Yunmen] Wenyan stayed at Lingshu, and after some time he moved to [Mt.] Yunmen in Shaoyang. The sovereign of Guang summoned him several times to the Imperial Palace, questioned him about the Dharma, and treated him with the courtesy due to a teacher."

SBZ 禪林僧寶傳 ZZ137:225c13-16 tells the following story: "On the 15th day of the seventh month of the first year of Qianyou (乾祐; 948) [Yunmen] Wenyan followed an order of the Lord of Guang and went to the Imperial Palace. He stayed there and made offerings. On the first day (of the sexagesimal cycle; 甲子) of the ninth month he returned to the mountain and said to the assembly, 'I stayed away for 67 days. Now let me ask you: How about these 67 days?' Nobody in the assembly could answer. [Yunmen] Wenyan said, 'Why don't you day: You ate too many noodles in the capital!'" This story appears to be based on an undated but otherwise similar version contained in **YML** 雲門廣錄 T47[1988]571b8-10. In the commentary to this passage of the **YML**, **ZTSY** 祖庭事苑 8a1 says that this happened in the year Qianyou 4 (= 951). This appears to be a mistake, as the same text (2a2-3) gives the commonly accepted date for Yunmen's death (Qianyu 2; 949).

The **BYL** 碧巖錄 case 6,T48[2003]146a12-16 gives an anecdote that *Cleary 1977*, p.39 translates as follows: "One day King Liu summoned the master to spend the summer in the palace. Together with several other venerable abbots, he was to receive the questions of the courtiers and expound the Dharma. Only one man, the master Yun Men, did not speak, and there was no one on familiar terms with him. One of the palace functionaries wrote a verse and posted it in the Green Jade Hall:

> Cultivation of great wisdom - only that is Chan
> Silence, not clamor, is in order for the Chan school.
> Ten thousand kinds of clever talk - how can they be as good as reality?
> They are beaten by Yun Men's total silence."

SSJGL 釋氏稽古略 T49[2037]850c13-14 has one more different story: "In the 45th year [of the sexagesimal cycle; 948] the sovereign summoned [Master Yunmen] several times to his palace to expound the Dharma and showed him the courtesy due to a teacher. He conferred the title 'Chan master Kuangzhen' on him. In the seventh month he invited him to the Imperial Court to receive offerings. In the ninth month [Yunmen] took leave of the sovereign and returned to the mountain.

115. **S964** 碑銘 [Tokiwa],p.118: "After this the Emperor often directed his thoughts [towards Yunmen] and frequently honored him with gifts."

116. This imperial title reads as follows: 大聖文武玄德大明至道大廣孝皇帝. The bearer of this title is, as **S964** 碑銘 [Tokiwa],p.118 points out, Emperor Zhongzong 中宗. According to **XWDS** 新五代史 65 [中華書局 ed. p. 814 ff.] Liu Sheng 劉晟 came to power in 943 after arranging the assassination of his elder brother and in the same year received a title similar to the one mentioned here (大聖文武大明至道大光孝皇帝) from the Congregation of Vassals (for an alternative translation, see *Schafer 1954*, p.360). **XWDS** 新五代史 65 [中華書局 ed. p. 817] states that he died in the autumn of

958 and got the temple title 廟號 "Zhongzong" 中宗. His posthumous title 諡 is "Shining Sage of Civil and Military Arts, August Emperor of Bright Filial Piety 文武光聖明孝皇帝" (**S959** 寶性碑 [dated Jan. 12, 959] was written shortly after Liu Sheng's death).

117. **S964** 碑銘 [Tokiwa],p.118 does not mention this.
XWDS 新五代史 65 [中華書局 ed. p. 814 ff.] speaks of a veritable killing spree directed especially toward his brothers; this may have to be taken *cum grano salis* as the whole chapter is out to show how barbarous those savages in the deep south were.

118. *Sanjiao* 三教: Buddhism, Taoism, and Confucianism.
S964 碑銘 [Tokiwa],p.118 says that "his widely beneficial imperial virtue brought peace to the nine circumscriptions" and that the Emperor "always respected the Three Gems" (三寶; Buddha, Dharma, and Saṅgha)."

119. *Liuzhu yi* 六銖衣. One *zhu* is the weight of 100 grains of millet, i.e. a small fraction of an ounce (1/24th or 1/48th of an ounce). This garment is said to be the one which heavenly beings wear (cf. **M** 2.62a where the *Dirghagama* **T** 1 (1) is quoted).

120. The inscription was: 寶光之塔瑞雲之院. This visit as well as the presents and the inscription are also mentioned in **S964** 碑銘 [Tokiwa],p.118.

121. *Zongfeng* 宗風. **ZZJ** 傳法正宗記 **T**51(2078)757b19-20 gives the following description of his teaching style: "His style of teaching was fierce and sudden 峭迅, and its content was rich and to the point 益至." For information in the *Blue Cliff Record* on this see also pp. 96 ff.

122. Professor Iriya suggested to replace *chi* 持 by *te* 特. This character should be at the end of the sentence; Tokiwa's punctuation does not make much sense. The following character *chang* 常 is a homophone of and probably stands for 嘗.

123. Yunmen tells his listeners that they themselves should make an effort; they should put the blame for their lack of understanding not on the lack of a master but on themselves. Cf. **YML** 雲門廣録 **T**47(1988)566a8-9 where Yunmen says at the beginning of a sermon: "If you don't understand, you must not say after thirty years that you haven't met any master."

124. Cf. **YML** 雲門廣録 **T**47(1988), 551a3-4. Yunmen means that all three are equally guilty.

125. *Zheng hao bian* 正好辯. **S964** 碑銘 [Tokiwa],p.118 gives the same exchange which is not found in the **YML**. *Zheng hao bian* also occurs in **MZHL** 睦州語録 **ZZ**118:115d5 where Master Muzhou says: "'Come on, step forth! Bright is black. Just the right argument 皓是黑正好辯 !' The monk was speechless."

126. *Tou chu yizi* 透出一字. Cf.**YML** 雲門廣録 **T**47(1988)549b10: "[A monk] asked, 'What about Chan?' The Master said, 'Is it all right if I take this one character in my fingers and let it disappear?'"

127. This refers to the set question: What was the intention of the patriarch [Bodhidharma]'s coming from the West?

128. *Rili kan shan* 日裏看山. Cf.**YML** 雲門廣録 **T**47(1988)545c1 for another occurrence of this expression. Mujaku Dôchû (**KC** 葛藤語箋 [Yanagida ed.],p.1133) explains that it means "太分明" (very distinct, very evident) and cites the following passage from **SBGZ** 正法眼藏 31: "To say 'At night it's dark' is just like saying 'In the sunlight one sees the mountain'."

129. Pronouncements of similar content also appear several times in the **YML** 雲門廣録 (545b19,

545c21, 548b14).

130. The Master seems to say that the condition of delusion, though only extant for the deluded one (for the awakened, 'nothing is the matter'), is the chance of the unawakened to break through delusion.

131. The editors which wrote the YML's prefaces had similar motivations; see Appendix 1.

132. **ZZJ** 傳法正宗記 T51(2078)757b19-20: "His style of teaching was fierce and swift, and its content is said to be rich and to the point. Now the whole empire esteems [this teaching] highly and calls it Yunmen school 雲門宗." The **BYL** 碧巖錄 (esp. cases 6, 8, and 14) also contains details about Yunmen's teaching style. Cf. pp. 96 ff.

133. *Yiji zhai* 一忌齋.

134. *Xin yin* 心印. Cf. note 1031.

135. *Shuang lin* 雙林. Refers to the sala trees under which the Buddha is said to have entered nirvana.

136. Professor Iriya suggested to read *zhang* 障 instead of the character given in Tokiwa 113.10.

137. **S964** 碑銘 [Tokiwa],p.118 says that on the tenth day of the fourth moon of the 46th year (949) Master Yunmen lacked sleep and appetite while his activities were still unimpeded; all of a sudden he addressed all of his disciples with the words: "Coming and going are constant; now is my turn to go...(one character missing)." The rest of the death scene including the admonitions is identical to **S959** 實性碑. **XL** 雲門行録 T47(1988)576a8-12: "On the tenth day of the fourth month of Qianhe 7 (949), [Master] Yunmen passed away. In the morning he had composed a message to take leave from the sovereign and at the same time set forth his testament. Then he had folded his legs and died. Having had the honor of receiving an imperial gift of a stupa inscription, it was ordered in the Master's last will that his body was to be placed as it was inside his living quarters, and that the stupa inscription donated by the sovereign be properly displayed there. [He ordered] not to build a special stupa. In accordance with these instructions the disciples buried the Master in his living quarters and considered his stupa to be there."

138. *Zhoubian* 著便. **S964** 碑銘 [Tokiwa],p.118 is the only other source that relates this anecdote. For *zhoubian*, cf. note 994.

139. Cf. note 137 for the Master's admonitions contained in **S964** 碑銘 and **XL** 雲門行録. **LXTL** 隆興佛教編年通論 ZZ130:353c11: "In his last will he ordered [with regard to] his stupa that his whole body [be placed] in his living quarters. See also the Master's "Admonitions to Posterity" in **YML** 雲門廣録 T47(1988),575b12-c2.

140. Short biographies of "Zhixiang, the Great Master Shixing of Mt. Baiyun" 白雲山實性大師志庠 are found in **CDL** 景徳傳燈録 T51(2076)384b25 ff., **WDHY** 五燈會元 ZZ138 *juan* 15), etc. (cf. **ZGD** 禪學大辭典,p.436b).
NHS 南漢書 17, 12a-b includes the following biography: "Reverend Shixing 實性, family name Chen 陳, was originally called Zhixiang 志庠. He hailed from Fengzhou (封州; today's Fengchuan 封川 in Guangdong province). He was registered at Caoqi 曹溪 and is said to have been Yunmen's principal successor. When [Yunmen] Wenyan was about to die, he proclaimed that he endowed Shixing with the Dharma succession. Shixing's Chan activity 禪機 was perfect and bright, and he was capable of releasing [people from illusion]. He is reputed to have had a tendency to civilities towards

[Emperor] Houzhu (the last emperor of Nanhan, re. 958-971). Once he was summoned to the Imperial Palace and given the permission to found [a temple on] a mountain in Shaozhou. He built a temple called Baiyun (白雲; "White Clouds"). This [temple name] came to be used as his name, and people referred to him as Chan Master Baiyun...."
S964 碑銘 [Tokiwa],p.118 also mentions this transmission, and so does **XL** 雲門行録 **T**47(1988)576a13.

141. Mt. Baiyun is found approximately 15 km northwest of Qujiang 曲江 in northern Guangdong province. This mountain is also mentioned in a poem in one of Master Yunmen's poems (**YML** 雲門廣録 **T**47(1988),553b20).

142. Of all other sources, only **XL** 雲門行録 **T**47(1988)576a mentions this. Before giving its account of Master Yunmen's death **XL** 576a7-8 says: "Now Great Master Shixing of Mt. Baiyun is the most eminent [of Yunmen's countless disciples]." 'Now' presumably means 949 when **XL** was written. After telling of the death and burial of Master Yunmen, **XL** 576a13 continues: "Master [Yunmen] had first transmitted the Dharma to his disciple Shixing so that he succeed to the teacher's seat. All [disciples] considered that Shixing had already promulgated the Way and instructed monks [and was thus qualified as successor]. However, there was an upheaval in the assembly, and disciple Faqiu 法球 thereby succeeded to [Yunmen's] seat. Ah! The justice of the world is annihilated!"

143. All the sources except one that mention a date (**S959** 實性碑, **S964** 碑銘, **XL** 雲門行録, **ZTSY** 祖庭事苑, **SBZ** 禪林僧寶傳, **WDHY** 五燈會元, and **SSJGL** 釋氏稽古略 agree; **LXTL** 隆興佛教編年通論 does not give month and day. The one exception is **SZBY** 僧傳排韻 j.24, p.373 which says that the Master "died during the Changxing period 長興中卒" which comprises the four years between 930 and 933. Is this simply a mistake or were there other sources on which **SZBY** based its claim?

144. *Chao xie* 朝薤. *Xie* stands for *Xielu* 薤露: dew on scallion. This dirge is sung on the morning of a burial.

145. *Shiwei* 式微 is a chapter title of the Classic of Poems 詩經.

146. Song Yun 宋雲 was an ambassador from Wei 魏 who met Bodhidharma on his way back from the West to China. This encounter which is said to have happened three years after Bodhidharma's death is described for instance in **CC** 祖堂集 1.76,11 ff.

147. See **CC** 祖堂集 1.32,9 ff. where this is said of Mahakasyapa. The three-peaked mountain is called "Hen-foot-mountain" *jizu shan* 鶏足山 because it has such a shape.
The author seeks by these references to put Yunmen into the category of Bodhidharma and Mahakasyapa.

148. *Fangzhang* 方丈: ten square feet, allusion to the legendary room of Vimalakirti. In Chan this usually refers to the living quarters of the head of a temple.
XL 雲門行録, **CDLK** 景徳傳燈録 [高麗本], **WDHY** 五燈會元, and **SSJGL** 釋氏稽古略 also mention the placing of the master's whole body into his living quarters. **SBZ** 禪林僧寶傳 **ZZ**137:226a1 just says that they buried his whole body.

149. 法齢七紀二僧臘六旬六. 86 years is the Chinese age which starts with one at birth. In the West he would have said to be 85 years old.
The only other source mentioning his age and his "monk's age" is **S964** 碑銘 [Tokiwa],p.118. It furnishes the same information.

150. See Appendix 6.

151. Translated in Appendix 1.

152. See below, p. 24 ff.

153. Cf. below, p. 35.

154. See my comments to this biographical source (number 11) on pp. 232-233.

155. See chapter I, p. 4 ff.

156. Shiina, Kôyû 椎名宏雄, "Unmon kôroku to sono shôrokubon no keitô「雲門広録」とその抄録本の系統". *Journal of Sôtô Studies (Shûgaku kenkyû* 宗學研究) 24 (March 1982), 189-196. This article also includes several tables (p. 191, 193, and 194) and a chart (p. 196) which gives a summary of Shiina's view of the influences and connections between the various texts and fragments.

157. **S959** 實性碑 [Tokiwa],p.112. Cf. also note 103.

158. **S964** 碑銘 [Tokiwa],p.117.

159. This differs from Nagai's argument (Nagai, Masashi 永井政之, "Unmon no goroku no seiritsu ni kansuru ichi kôsatsu 雲門の語録の成立に関する一考察": *Shûgaku kenkyû* 宗学研究 13 [1971], pp. 111-112). Nagai quickly draws the conclusion that the first stele's author thought of Shou Jian when writing this passage, and that those "other words" refer to the records of Master Yunmen. Thus he thinks to have proof that Shou Jian had completed the redaction of Yunmen's records within 10 years after the Master's death. However, Nagai's conclusions appear to be unwarranted when both passages and their context are taken into consideration.

160. That notetaking was practiced even before Yunmen's time is documented in **LJL** 臨濟録 **T47**[1985] 501c14-16. Sasaki (p.31) translates: "Students of today get nowhere because they base their understanding upon the acknowledgment of names. They inscribe the words of some dead old guy in a big great notebook, wrap it up in four or five squares of cloth, and won't let anyone look at it."

161. *Linjian lu* 林間録 ZZ148:591b.

162. Master Yunju 雲居 of the Foyin temple 佛印寺 lived from 1032 until 1098 and belongs to the fourth generation of the Yunmen line.

163. These constitute the first and part of the second chapter of the YML. See p. 19.

164. Xianglin Chengyuan 香林澄遠, lived from 908 to 987.

165. Chan Master Mingjiao 明教禪師 is the posthumous name of Yunmen's disciple Shuangquan Shikuan 雙泉師寬.

166. Up to here, the translation follows Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 111.

167. The text given by Itô, Yuten 伊藤猷典, *Hekiganshû teihon* 碧巖集定本. Tokyo: Risôsha 理想社, 1963, pp.91-92, contains several unimportant differences from the Taishô text.

168. **YML** 雲門廣録 **T47**[1988] 545a14, 553c23, and 567b12.

169. This was pointed out by Nagai (op. cit., pp. 111-112); he refers to Nukariya, Kaiten 忽滑谷

快天, *Zengaku shisôshi* 禅学思想史 Vol. 1. Tokyo, 1923, p. 729.

170. This biography contains the only reference of the **SGSC** 宋高僧傳 to Master Yunmen (T50(2061) 860a4).

171. *Xiaoshi* 小師 means, according to Mujaku Dôchû (**SKS** 禪林象器箋 [Yanagida ed.], p.219) disciple. Cf. also Mujaku Dôchû 無著道忠, *Chokushû Hyakujô shingi sakei* 敕修百丈清規左觿. Kyoto: Chûbun shuppansha 中文出版社, 1979, p.346.

172. *Wuwei* 無爲.

173. ***Zhishi*** 知事. These were (at the time probably four) monks involved in the management and administration of a temple. Cf. **ZGD** 禪學大辭典, p.846c.

174. Great Master Jingben 淨本大師常寶: "Great Master" originally was an honorific appellation of the Buddha and of bodhisattvas; it came into general use for Chan patriarchs and frequently forms part of honorary and posthumous titles conferred by imperial courts. The master referred to here is Master Yunmen Changbao.

175. **ZTSY** 祖庭事苑 ZZ113:216d.

176. Shiina, op. cit., p. 192.

177. Iriya, Yoshitaka 入矢義高, *Denshin hôyô, Enryôroku* 傳心法要・宛陵録. Zen no goroku 禅の語録 no. 8. Tokyo, Chikuma shobô 筑摩書房, 1969, p.179.

178. *Yan* 燕 is the monosyllabic name of the Hubei region. It can also refer to one of the Warring States kingdoms (destroyed in 222 B.C.) or to four of the sixteen kingdoms during the Oriental Jin period (the first was founded in 349 A.D.).

179. *Chu* 楚 designates either Hubei alone or both Hunan and Hubei. It is also the name of a famous ancient kingdom (740 - 223 B.C.).

180. *Qiupu [Jingde]* 秋浦 is a place in the southwestern part of the Guichi district (貴池縣) of Anhui province. As mentioned at the end of this preface, Master Yihuai stayed at the Jingde (景德) temple.

181. Cf. **ZTSY** 祖庭事苑 **ZZ** 113: 8d10, 8d11, 8d13, 9b7, 9b12, 9d4, 9d8, 9d9, 10a6, 10a14, and 10a18.

182. ZTSY items which are not accounted for in the extant YML text include the following: ZTSY 3b12 逞, 4a6 起無, 4d5 鑿壁, and 8c14 明星; the last one seems to come from the first juan of the present text but is mentioned under 室中 in the ZTSY.

183. *Qianchui* 鉗鎚: the blacksmith's tongs and hammer. This expression is often found in connection with religious training (for instance in the prefaces of the **LJL** 臨濟錄 and of the **BYL** 碧巖錄). Cf. Mujaku Dôchû's comment in **KG** 葛藤語箋 [Yanagida ed.], p.903.

184. *Benfen* 本分. Cf. also note 993. The expression *Benfen qianchui* is for instance also found in the third chapter of the Records of Master Mingjue (明覺禪師語錄). After a monk mentioned Master Deshan's beating somebody, Mingjue said: "In the manner of pure gold which is refined a hundred times, one must forge and temper one's very own matter." (**T**47(1996)686b19).

185. *Jinsheng er yuzhen* 金聲而玉振. Literally, "the sound of the metal [bell] and the vibration of the [sounding] stone". Bell and sounding stone produce two of the traditional eight sounds (the others are brought forth by pottery, hides, silk strings, wood, gourds, and bamboo). Orchestral performances started with the sound of the bell and ended with that of the sounding stone; hence the meaning "beginning and end". Cf. M11,469a-b.

186. **YMGL** 雲門廣録 T47(1988): 553c18, 567b7, 576c28.

187. For biographical sources and information about Zhongyan see **ZGD** 禪學大辭典, p.715b and the introduction to **LJLY** 臨濟録 [Yanagida tr.].

188. *Shiina, 1982* p.190. Shiina came to this conclusion based on information found in the fifth chapter of the "Xuefeng Gazetteer" 雪峰志. The **ZGD** 禪學大辭典, p.715b does not give any dates for the birth and death of this man.

189. In "*Zenseki kaidai* 禅籍解題" (Nishitani Keiji 西谷啓治 and Yanagida Seizan 柳田聖山 eds., *Zenke goroku II* 禅家語録 II. Tokyo: Chikuma shobô 筑摩書房, 1974, p. 475), in **LJLY** 臨濟録 [Yanagida tr.], p.17, and in "Goroku no rekishi 語録の歴史", ***Tôhô gakuhô*** 東方學報 (Kyoto) 57 (1985), p. 576, Yanagida does not furnish any evidence other than the similarity of the editing of the YML and that of the **LJL** 臨濟録. As Zongyan's LJL job was finished in 1120 when Ma Fang wrote the LJL preface, Yanagida gathers that the YML job was also being done around this time.

190. Shiina bases this view mainly on evidence found in chapter 4 of the *Gushan Gazetteer* 鼓山志. There (光緒二年補刊本, 巻四, 12a-13a) it is said that Zongyan moved to Mt. Gu in the year 1143, and that in 1145 he moved again to Mt. Xuefeng. Shiina concludes that if Zongyan died in 1146 (see note 188) he must have edited the YMGL between 1143 and 1145. There is no firm evidence to contradict this argument.

191. T47(1985)496b6-7. **LJLS** 臨濟録 [Sasaki tr.],p.65 translate *dian jian* (點檢) as "examined and corrected". Demiéville explains in the preface to his translation (p.12) that this means "revised by punctuating".

192. See **LJLD** 臨濟録 [Demiéville tr.] p.12 and Yanagida, Seizan 柳田聖山, ***Rinzairoku*** 臨済録. Tokyo: Daizô shuppansha 大蔵出版社, 1972 (Butten kôza 仏典講座 series, volume 30), p. 16 ff.

193. See for instance Yanagida, Seizan 柳田聖山, "Goroku no rekishi 語録の歴史". ***Tôhô gakuhô*** 東方學報 (Kyoto) 57 (1985), pp. 558-578.

194. Shiina, op. cit., p. 195.

195. Komazawa University 駒沢大学 in Tokyo possesses a photocopy of this Taiwan text; the writer is in possession of a photocopy of that copy.

196. See above, p. 35.

197. See Shiina, op. cit., p. 189.

198. See above, p. 35.

199. See Shiina, op. cit., p. 190.

200. See Shiina, ibid.

201. This version was reprinted by Sôtetsu 宗鐵 (1533-1612; see **ZGD** 禪學大辭典, p. 743d) in Kyoto; see additional information in Shiina, op. cit., p. 193 (Text nr. 8).

202. Shiina, op. cit., pp. 192-193. Shiina also mentions that our texts **T10**, **T11**, and **T12** are found at Komazawa University's library.

203. **YMGL** 雲門廣録 **T47**(1988): 553c18, 567b7, 576c28.

204. See Shiina, op. cit., p. 192.

205.
Pingzhan 平展: see note 205.
206. *Yuren shiren* 遇人識人: see note 206.

207. *Laopo shuohua* 老婆說話: see note 207.

208. The implication seems to be that the monks think of nothing but food, and that even their going back and forth between the Monks' Hall and Dharma Hall is related to this.

209. Several songs of identical or similar title from different masters are known; in addition to the five mentioned in **ZGD** 禪學大辭典, p. 491d, a song of the same title is found in the great song collection in the last *juan* of the **FYLY** 汾陽徳禪師語録 **T47**(1992)629a25-b20.

210. A different and substantially longer version of Yunmen's "*Song of (all) twelve time periods (of the day)*" is found in **CC** 祖堂集 3.92,10 ff., but the same text has no trace of Yunmen's religious verse.

211. *Hengshuo shushuo* 横說竪說: explain this way and that, talk freely any way one likes. See other occurrences in this text: 546a19, 549c26, 550c16, 557b4, and 557b5. This expression appears to be used both in a positive (expound the Dharma in various ways) and a negative sense (just repetitive talk).

212. *Rewan ming* 熱椀鳴: something without any significance. Cf. **DHS** 大慧書 **T47**(1998)925a12: "What lumps of dirt are the Buddha and Bodhidharma, and what noise of a hot bowl are the three vehicles' twelve divisions of teachings!"

213. *Jiangwei* 將謂 or 將爲. This expression usually implies a change of opinion: "Up to now I used to think that.......[but it turned out that this is not the case]." See for example **YML** 雲門廣録 **T47**(1988)548c18 ("And I [falsely] used to think you were clever!") and **LJL** 臨濟録 **T47**(1985)504a2 ("I always used to think you were just an ordinary chap [but in reality you aren't]").

214. See for instance YML 554a24-b2 and 555c7-8.

215. *Yixiujue* 一宿覺: Yongjia Xuanjue 永嘉玄覺 (665-713) who is said to have received the Sixth Patriarch's transmission after one night's stay at the patriarch's temple.

216. This quote (六般神用空不空、一顆圓光色非色) stems from **ZDG** 永嘉證道歌 **T48**(2014)395c21. Cf. **LJL** 臨濟録 **T47**(1985)497b13497b13: "What's lacking among our manifold activities today? The spiritual light emanating from your six senses never ceases to shine 今日多般用處、欠少什麽。六道神光、未曾間歇。"

217. **SBZ** 禪林僧寶傳 ZZ137:225d3 ff. puts the following quote directly in Yunmen's mouth; furthermore, the master's subsequent comment differs. The quote stems, with insignificant differences, from Seng Zhao's 僧肇 *Banrewuzhi lun* 般若無知論 which forms part of the famous *Zhaolun* 肇論 (**T** 45[1858]154c10-11).

218. *Zhufa buyi zhe* 諸法無異者: Seng Zhao quotes this from the *Mohe banre boluomi jing* 摩訶般若波羅蜜經 22 **T** 8[223]382c23. See Tsukamoto, Zenryû 塚本善隆, *Jôron kenkyû* 肇論研究. Kyoto: Hôzôkan 法藏館, 1955, p. 99, note 115, and Robinson's translation in *Early Mâdhyamika in India and China*. Delhi: Motilal Banarsidass, 1976, p. 220.

219. Cf. ***Zhuangzi*** 莊子 8.9-10: "Though the duck's legs are short, to stretch them would make it suffer; though the crane's legs are long, to cut them shorter would make it sad. Thus: what is long by nature needs no cutting off, and what is short by nature needs no stretching."

220. **SBZ** 禪林僧寶傳 ZZ137:225d4 has instead: "It's just that the tall [has] a long Dharma body and the short a short one."

221. *Shifa zhu fawei, shijianxiang changzhu* 是法住法位、世間相常住: This is a quote from the second chapter of the ***Lotus Sutra*** 妙法蓮華經 **T**9[262]. Cf. also **YML** 雲門廣録 **T**47[1988]558b26 and **BYL** 碧巖録 case 40, **T**48[2003]178b28.

222. In the notes to the Japanese translation of the *Xuedou songgu* 雪竇頌古 (Iriya, Yoshitaka 入矢義高, Kajitani, Sônin 梶谷宗忍, and Yanagida, Seizan 柳田聖山, ***Setchô juko*** 雪竇頌古. Zen no goroku 禅の語録 vol. 15. Tokyo: Chikuma shobô 筑摩書房, 1981, p. 192), Iriya et al. suggest that Yunmen thinks here of the old Buddha statues and the pillars ligned up in the Buddha hall of the temple.

223. Parts of this sermon are also found in **BYL** 碧巖録 case 83, **T**48[2003]208c29-209a19.

224. *Shangdaren* 上大人. These are the first three of a row of simple characters which according to legend young Confucius wrote to his father; from the mid-Tang, they were used for the instruction of beginners. The whole row is as follows: 上大人丘乙已化三千七十士爾小生八九子佳作可知禮也 (Cf. **KG** 葛藤語箋 [Yanagida ed.], p. 1022 where several other examples are listed, and Yanagida's *Junzen no jidai: Sodôshû monogatari* 純禅の時代·祖堂集ものがたり. Kyoto: Zenbunka kenkyûjo 禅文化研究所, 1984, pp. 118-119). In **KG**, Mujaku Dôchû does not list two occurrences in the record of Yunmen's teacher Muzhou: **MZHL** 睦州語録 ZZ118: 114c6 and 116c1. The latter shows that this expression refers to some very basic knowledge: "The monk said, 'What is it that you're asking about?' Master [Muzhou] replied, 'You haven't yet seen the ABC (*shangdaren*) even in a dream!'" Cf. also four other examples in the **YML** 雲門廣録 **T**47[1988]: 552b6, 554c16, 570b12, and 570b15. 552b6 ff. reads: "[A monk] asked, 'I request your instruction, Master!' Master [Yunmen] said, 'ABCDEF 上大人丘乙已.' The monk went on, 'I don't understand.' Master [Yunmen] said, 'GHIJKL 化三千七十士.'"

225. *Shunzhu* 順朱: When learning how to write, Chinese children used to trace the instructor's red characters and overwrite them in black ink. See the examples and Mujaku's explanation in **KG** 葛藤語箋 [Yanagida ed.], p. 946 and **ZKB** 禪林句集辨苗 [Yanagida ed.] pp. 1137-8.

226. *Gong bulang shi* 功不浪施: see also 563a15 and 569b3 in the present text, and **BYL** 碧巖録 cases 27, **T**48[2003]167c24 and 77, 204b18 as well as the commentaries cited in **ZKB** 禪林句集辨苗 [Yanagida ed.] p. 1126.

227. *Guohuan* 過患. Cf. **DHFY** 大慧法語 **T**47[1998]894b6 ff.: "What does 'affliction' (*guohuan*)

mean? It is to be taken in by form, sound, scent, taste, touch, and separate entities (*fa* 法) and not being able to detach oneself from them. It is seeking knowledge and looking for understanding in the words and phrases of the [Buddhist] scriptural teachings and of ancient worthies."

228. *Dianjian* 點檢: In connection with textual work, this expression means 'to examine/verify and revise/correct' (cf. **LJL** 臨濟錄 **T**47(1985)496b6). In the context of Chan practice, however, the located examples indicate that 'to examine' or 'to verify' may be appropriate as a translation. See for instance the other two occurrences of this term in the present text (558a24 and 558c24), and **PJS** 龐居士語錄 ZZ120:29b16 and 29c3.

229. *Ce* 側. See **BWZY** 敦煌變文字義通釋, p. 258 for examples supporting the rendering "cramped." This pronouncement by Yunmen corresponds to **BYL** 碧巖錄 case 2, **T**48(2003) 141b20 where *zhai* 窄 appears instead of *ce* in an otherwise identical sentence.

230. *Daozhao* 道著: see note 437.

231. **T**48(2006)300a-336a. The preface to this text is dated 1188; see Miura/Sasaki's *Zen Dust*, p. 365. The classification of question types is found in **RTYM** 人天眼目 **T**48(2006) 307c3-308a25. Partial translations are given in Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, pp. 87-89 and in Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, pp. 468-470.

232. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 89.

233. For a short comment to each of Fenyang's question types, see **ZGD** 禪學大辭典, p. 1106 a-b.

234. See the short biography of this monk in *Zen Dust*, p. 365. Huiyan Zhizhao was a 12th-century monk in the Yangqi-line of Linji Chan (third generation after Dahui Zonggao 大慧宗杲).

235. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 87.

236. See note 1108.

237. Suzuki, op. cit., p. 87.

238. See section H of this chapter, pp. 143-144.

239. *Yanzhuwen* 驗主問; see **BYL** 碧巖錄 case 9, **T**48(2003)149b6-7.

240. For this and the following response of Yunmen, see note 224.

241. Prof. Iriya indicated that this quote stems from the *Renwangjing* 仁王經. The original form which was arranged by Yunmen reads as follows: 自性清淨、名本覺性。即是諸佛一切智智。

242. *Jieshiwen* 借事問. Cf. **BYL** 碧巖錄 case 27, **T**48(2003)167c10.

243. Suzuki, D.T., op. cit., p. 89.

244. *Yao* 要. This response could also mean "exactly", "important", "necessary", "essence", etc. Cf. Luk (*Chan and Zen Teachings II*, p. 203) who translates the slightly different text of **WDHY** 五燈會元 ZZ138: 279c7.

245. YML 545c8, 545c17.

246. YML 545c12, 545c15, 546b20, 546b26, 548c17, 550b20, 551b22.

247. YML 545c19, 546a8, 547b18.

248. YML 550b15.

249. YML 545c10, 574a26.

250. YML 546b4.

251. YML 546b5.

252. YML 554c13-14.

253. YML 547b19.

254. YML 545c18; for questions about specific forms of samâdhi see YML 546a10-11, 546b8, and 552b3.

255. YML 547c4.

256. YML 545c5, 548a6, 549b27, 553b3, 556c6-7, 557a24.

257. YML 545b14.

258. YML 549a28-29.

259. YML 549b12-13, 549c7.

260. YML 548c1.

261. YML 548c25.

262. YML 551c28.

263. YML 549a11-12.

264. YML 551c29.

265. YML 550a11.

266. YML 545b28.

267. YML 545c1, 547c2, 548a27, 550c6-7, 551c6.

268. YML 549a20.

269. YML 550b10.

270. YML 546a7-8, 550a13.

271. YML 554c18.

272. YML 545b10-11.

273. YML 548b5, 550b19.

274. YML 545b15.

275. YML 551a28-29.

276. YML 546a5.

277. YML 546a24, 553b3-4.

278. YML 546a16.

279. YML 545b13.

280. YML 546a15.

281. YML 548a29.

282. YML 551a7-8.

283. YML 551b7-8.

284. YML 549a26, 551c24.

285. YML 545c4.

286. YML 546b18.

287. YML 548a19.

288. YML 550c20-21.

289. YML 548c18-19.

290. YML 551b24.

291. YML 549c18-19.

292. YML 546a25.

293. YML 548c21; cf. also 550b15-16.

294. YML 546c27, 549b10, 553a9-10.

295. YML 549b16-17.

296. YML 551c15.

297. YML 545b29-c1, 550a14, 551a26, 551b29, 552b16-17.

298. YML 546c28, 548a27, 551a9, 551a28, 552c24.

299. YML 546b6, 546c24, 550a2-3.

300. YML 552c28.

301. YML 552c26.

302. YML 551c18-19.

303. YML 551b20-21.

304. YML 550a7.

305. YML 549a16-17.

306. YML 550b25.

307. Cf. chapter I, page 3, and note 63.

308. See YML 548a1: "[A monk] asked, 'The matter of my self is not clarified. What is your instruction?'

309. *Ruhe shi xueren ziji* 如何是學人自己. See YML 545c5, 548a6, 549b27, 553b3, 556c5, 556c7, and 557a24.

310. *Zhi zhi ren xin jian xing cheng fo* 直指人心、見性成佛. On the origin and history of these verses and for a slightly different rendering which inspired the one given above, see: Miura and Sasaki, *Zen Dust*. Kyoto: The First Zen Institute of America in Japan, 1966, pp. 228; and Yanagida Seizan's 柳田聖山 *Shoki zenshûshisho no kenkyû* 初期禪宗史書の研究. Kyoto: Hôzôkan 法蔵 館 , 1967, pp. 472 ff.

311. The clearest exposition of this is found in DeMartino, Richard J., *The Zen Understanding of Man*. Ph. D. dissertation, Temple University, 1969, pp. 26-58. Of course this is also a central theme of Buddhist scriptures such as the Vimalakirti sutra.

312. For an alternative translation, see Luk, *Chan and Zen Teachings II*, p. 210. Luk there translates **WDHY** 五燈會元 ZZ138:280b9 ff.

313. See DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 25 ff.

314. Panshan Baoji 盤山寶積, a successor of Mazu Daoyi 馬祖道一. Few biographical details are known. Cf. **ZGD** 禪學大辭典, p. 1130d.

315. *Guang fei zhao jing* 光非照境. Literally: "The light is not [one that] illuminates objects." *Jing* is an often-used term; it refers to some object, state, realm, surroundings, etc. The rendering 'objects' is chosen in this context because it is here used in contrast with the light which stands for the 'I' or subjective mind. In other texts, one finds equivalent subject/object pairs: man (*ren*

人) and objects (*jing* 境) in **LJL** 臨濟錄 T47(1985)497a22ff. et passim; mind (*xin* 心) and *jing* in **PJS** 龐居士語錄 ZZ120:31a16 and **JGL** 絶觀論 Tokiwa ed.] p.98a; perceptive ability (*neng* 能) and *jing* 境 in **XXM** 信心銘 T51(2076)457b2, etc. The phrase quoted by Yunmen is found in **CC** 祖堂集 4.78,1, preceded by: "The moon of mind is lone and round; its light engulfs the myriad phenomena." Cf. Huangbo's **ZXFY** 傳心法要 T47(2012A)381a20: "The ordinary man holds on to objects (*jing*), the man of the Way holds on to mind. When mind and objects are both forgotten it is the true [Buddhist] teaching. 凡夫取境、道人取心。心境雙忘乃是眞法。"

316. YML 557a1.

317. See for instance LJL 臨濟錄 T47(1985)497b17 ff., 497b29, 489b8 ff., and 498c29.

318. The Taisho text has *zizi* 自自, but the Song text omits the second character. The same sentence (with *jin* 盡 instead of *zi*) appears also in **YML** 563b22 where Yunmen mentions this as a saying from some old master.

319. *Guangming* 光明: a simile for awakened wisdom which breaks the darkness of delusion.

320. YML 553a8-9. This short talk which appears twice in this text (here and 563b22) is also found in **BYL** 碧巖錄 case 86, T48(2003)211b21 and **WDHY** 五燈會元 ZZ138:278b6.

321. *Lengyanjing* 楞嚴經, *T 29(945).*

322. *Tiandao* 顚倒: lit., upside down. In Buddhism, this term is often used for the opposite of the true, enlightened way of being and seeing: man's state of delusion. For examples, see **BD** 仏教語大辞典, p.991c-d.

323. *Rulai* 如來: The 'Thus-come' (Tathagata), one of the titles of the Buddha.

324. See p. 176.

325. The Taisho text differs here from the older and more reliable Song edition: Taisho gives only *nian ye* 拈也 while the Song text has *nianle ye* 拈了也.

326. *Qumu* 曲木: chair with round arm- and backrest used by Chan masters for sermons etc. See photograph in **ZGD** 禪學大辭典, p.232.

327. *Chanchuan* 禪床: meditation platform or bench on which the monks practice seated meditation inside the monk's hall.

328. *Chuankou ling* 傳口令: This rarely encountered expression has been commented upon in several places (for example **ZGD** 禪學大辭典, p.890d; **KG** 葛藤語箋 [Yanagida ed.], p. 1017; **ZGYK** 禪學要鑑 p. 236b; **ZGK** 禪學俗語解 p. 122; **SR** 諸録俗語解 p. 53; **LJLY** 臨濟錄 [Yanagida tr.], p. 159; **LJLS** 臨濟錄 [Sasaki tr.], note 140 on p. 79). Most commentators point out that this expression refers either simply to the passing on of information inside a village or to a game similar to "telephone" where each person has to repeat to his neighbor the words he has just heard. Judging from the context of this passage and a similar one in **LJL** 臨濟錄 T47(1985)501c19, we come to the following conclusion: 1. There is the element of <u>hearsay</u>, i.e. one does not speak out of one's own experience but passes on what others have said about something. 2. The information thus obtained and transmitted is <u>disfigured and changed</u>, particularly so if passed on by some old chatterboxes in a small village who like nothing better than gossip.

329. *Shui ye nan xiao* 水也難消: see Iriya's note to **ZXFY** 傳心法要 T47(2012A)384a11 (ZG 禅の語録 Vol. 8, p. 90). Yunmen seems to imply that these monks are so utterly worthless creatures that they don't even merit receiving and consuming water, a natural resource available to everyone.

330. See note 1013.

331. See note 1014.

332. YML 548b10-11.

333. YML 552b28-29.

334. YML 552b26-27. See note 1091.

335. *Baogong* 寶公. It is unclear to whom Yunmen refers here. An almost identical quote followed by the same remarks by Yunmen appears in **SBZ** 禪林僧寶傳 ZZ137:225c7 ff. In that text, however, the initial quote is attributed to Yongjia 永嘉 (i.e., Yongjia Xuanjue 永嘉玄覺, a successor of the Sixth Patriarch).

336. *Wo shen* 我身.

337. Cf. YML 546a1.

338. See YML 548b10, 551a4-5.

339. YML 558a20 ff., 558b16.

340. YML 547b15, 563c17.

341. *Qujiu* 去就: ordinarily meaning 'taking or leaving' or 'advancing and retreating', this expression often signifies 'behavior' or 'deportment'. It can also mean '[to leave something else away and] adhere to this (**M** 大漢和辭典 2,671c). In Chan literature (for example **YML** 雲門廣録 T47(1988)548b21 and **BYL** 碧巖録 case 1, T48(2003)141a9 ff.) it appears to mean 'behavior' and is most of the time used with the verb *zuo* 作. For additional examples see **KG** 葛藤語箋 [Yanagida ed.], p. 945 and **BWZY** 敦煌變文字義通釋 p.87 ff.

342. *Pingzhan* 平展. Literally, 'to lay out flatly', 'to spread out', 'to present openly'. A rare expression found only once in the *Yunmenlu*. One interesting example is found in **BYL** 碧巖録 case 25, T48(2003)165c25: "During twenty years there were quite a few people who laid out (*pingzhan*) their comments to the teacher to present their understanding."

343. *Yuren shiren* 遇人識人: Yunmen also mentions knowing someone by his words (**YML** 雲門廣録 T47(1988)554a5, 555a23, and 572c7. Linji said in similar fashion: "Whoever comes to me, I do not fail him: I know exactly where he comes from" (**LJL** 臨濟録 T47(1985)497a5) and "Whoever comes here, whether he be monk or layman, I discern him through and through" (**LJL** 499a10; both translations by Sasaki et al., pp. 5 and 17). See also Yunmen's verse in **YML** 553b20-21.

344. *Laopo shuohua* 老婆說話: In Chan texts, old women's talk is used in an approving (extremely compassionate talk) or a disapproving sense (useless prattle). Here, Yunmen may well have ironically mixed elements of both.

345. The implication seems to be that all the monks think of is food, and that even their going

and coming from monk's and Dharma hall is related to this.

346. *Lünian* 驢年. See note 1080.

347. YML 558a21; see translation of entire passage on pp. 203-204.

348. The Song text has *jian* 見 where the Taisho text gives *you* 有. The latter version would read: "Is there a lantern?"

349. Cf. DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 61.

350. *Yi bucheng, er bushi* 一不成、二不是. See YML 551b29, 568c14, 569c12, and 573a13.

351. Shitou Xiqian 石頭希遷 (700-790), second generation after the 6th Patriarch, author of the *Cantongqi* 參道契 (CDL 景徳傳燈録 T51[2076] 459b7-21). See biography in Miura/Sasaki's *Zen Dust*, p. 300 ff.

352. Yaoshan Weiyan 藥山惟儼 (745-828). See biography in Miura/Sasaki's *Zen Dust*, p. 303 ff.

353. See note 310 above.

354. The Chinese text is as follows: 頭曰、恁麼也不得、不恁麼也不得、恁麼不恁麼総不得、子作麼生。The given translation is congruent with the one given in Iriya's translation in MZLI 馬祖語録 [Iriya translation], p. 108. A modern formulation which says the same thing is Hisamatsu Shin'ichi's 久松真一 "fundamental koan" which goes: "If nothing is of any avail, what do you do" (どうしても行かなければどうするか).

355. Hisamatsu Shin'ichi 久松真一 (Dharma name: Hôseki 抱石) lived from 1889 to 1980.

356. Cf. DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 274.

357. YML 545b20-21.

358. YML 551c26.

359. YML (545a27, 545b18, 548b16.

360. YML 553a13.

361. YML 548b16, 548c15-16 et passim.

362. YML 552a24.

363. YML 545c17, 550 c15, 551c1, etc.

364. YML 546c28, 548c21, 549b10, 550b16, 552c6, 553a9, etc.

365. YML 548c22, 548c28, 549a15, 551a5.

366. YML 546b18, 548c19, 550a2, etc.

367. YML 548a2, 548c1 ff., 548c22.

368. YML 549b13.

369. YML 549b13, 549c7.

370. YML 551a14.

371. YML 548c11.

372. YML 545c23.

373. YML 549b11.

374. YML 545a22.

375. YML 545c27.

376. YML 546a23.

377. YML 554a16.

378. The best discussion of this is found in DeMartino, Richard, *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, pp. 26-58.

379. *Lue xu han* 掠虛漢. Cf. note 982.

380. This may or may not allude to the Chinese proverb "Donkey lips do not fit a horse's mouth" (驢脣不對馬嘴).

381. *Guohuan* 過患: see note 227.

382. *Dianjian* 點檢: see note 228.

383. *Pingchu* 平出. Cf. **BYL** 碧巖録 case 15, **T**48(2003)155a22 and **KG** 葛藤語箋 [Yanagida ed.], pp.940-941. Neither Mujaku Dôchû in **KG** nor **ZGD** 禪學大辭典, p. 1057b mention the present example.

384. YML 550c1.

385. *Pingzhan* 平展: see note 205.

386. *Yuren shiren* 遇人識人: see note 206.

387. Deshan Xuanjian (德山宣鑑; 780-865), the teacher of Yunmen's master Xuefeng Yicun (雪峰義存; 822-908).

388. Muzhou Daoming 睦州道明, another of Yunmen's teachers. See chapter I, p. 3.

389. *Xianzheng gongan* 現成公案. This expression which acquired much fame especially after Dôgen is first encountered here and in the Muzhou section of *juan* 12 of the **CDL** 景德傳燈錄 (**T**51(2076) 291b17). See also section H, pp. 143-144.

390. *Mie huzhong* 滅胡種: The rarely found expression *huzhong* refers, as Mujaku Dôchû convincingly demonstrated (**KG** 葛藤語箋 [Yanagida ed.], pp. 1000-1001), to 'Buddhists'; sometimes the form *hu-zhongzu* 胡種族 ('Buddhist race') is also encountered (for example **YML** 雲門廣録 **T**47(1988)553a22 and **BYL** 碧巖録 case 8,**T**48(2003)148b13). **KG** 葛藤語箋 [Yanagida ed.], p. 1048 lists several interesting examples of *mie huzhong* in Chan literature; this expression was, as **ZTSY** 祖庭事苑 **ZZ** 113:4d17 points out too, used both in a negative (scolding) and positive (praising) sense. Cf. also **YML** 552a23, 553a25, and **XFL** 雪峰語録 ZZ119:477a17.

391. *Chang lianchuan* 長連床. According to **ZGD** 禪學大辭典 (p.869a) this was a platform inside the monk's hall on which either five or ten people could meditate. Cf. also **SKS** 禪林象器箋 [Yanagida ed.], p.802 and 799.

392. *Dayezhai han* 打野榸漢. See note 1020.

393. YML 573c13-14.

394. YML 553a17, 558a1, 568c6.

395. YML 546b11, 547b7 ff., 552a7, 553a16 ff.

396. YML 546b4, 547a28 ff., 559b8, 553a15 ff.

397. YML 546c13, 548c15, 552c4, 567b22, etc.

398. YML 548b18, 553a6, 551a15.

399. 553a15 ff., 573b16.

400. **MZL** 馬祖語録 ZZ119:406a3-4. A more literal rendering of *Wumen wei famen* 無門爲法門, though not different in content, would be: "[taking] no-gate as Dharma-gate."

401. See above, p. 66.

402. See pp. 107 ff.

403. *Shifang* 十方. lit., "the ten directions": the eight points of the compass plus zenith and nadir. Cf. **LJLS** 臨濟録 [Sasaki tr.], p.73 (note 71).

404. The last case of the appropriately named *Gateless Barrier* (**WMG** 無門關 case 48, **T**48(2005) 299a1-7) takes up this theme in a question to Master Qianfeng 乾峰. The text corresponds to **YML** 雲門廣録 **T**47(1988)555a3-6). I translate this interesting 'case' as follows: "Once Master [Yuezhou] Qianfeng [越州]乾峰] was asked by a monk: "The holy ones of the whole universe have a single way to nirvana. I wonder where the entrance to this way is." [Qian]feng held up his staff, drew a line, and said, "It's in this." Later the monk asked Yunmen for his instruction. Yunmen held up his fan and said, "The fan jumps up to the [highest] thirty third heaven [on top of Mt. Sumeru] and hits the nose of [the supreme deity of that heaven,] Sakra Devendra. The carp of the Eastern Sea gives a blow, and it rains cats and dogs." In the YML version of this episode, Yunmen adds the question "Do you understand?".

405. For Huike's biography, see Miura/Sasaki's *Zen Dust* pp. 38 - 40 and p. 240 ff.

406. The *Chodang chip* 祖堂集 account which is translated here differs in interesting ways (see next note) from other traditional accounts such as the most famous one which is translated in Miura, Isshu, and Fuller Sasaki, Ruth, *Zen Dust.* Kyoto: The First Zen Institute of America in Japan, 1966, pp. 39-40.

407. Yanagida's translation of this passage (*Zengoroku* 禪語錄, p. 430a) is much influenced by traditional accounts and fails to bring out the essential point which Bodhidharma made: if what is sought is the very heart-mind of the seeker, finding it is impossible; likewise, it is impossible for someone else to confer peace of mind. The story of Yajnadatta who seeks for his own head (**LJL** 臨濟錄 **T**47(1985)497c19 ff.) expresses the same idea, and so do Chan *topoi* such as "a fellow who sits in a rice basket yet starves to death, is up to his head in the water yet dies of thirst." (YML 557a1).

408. In this context, the role of doubt is extremely important; it will be discussed in section H of this chapter.

409. *Yanzhong you xiang* 言中有響. Lit., "there's an echo in the words". Prof. Iriya suggested that this simply means "good word", or in this context, "good question." Other occurrences of this expression in the YML (546a22 and 548a15) and several in the *Blue Cliff Records* (for instance **BYL** 碧巖錄 case 26, **T**48(2003)166c26) seem to confirm this interpretation. For another possible interpretation in a different context, see note 973.

410. YML 552c22.

411. YML 546c9.

412. YML 565c1-2: *Congmen ruzhe fei bao* 從門入者非寶: This expression (with *bushi jiazhen* 不是家珍 instead of *fei bao*) stems from the story about Master Xuefeng's awakening (**XFL** 雪峰語錄 ZZ119: 473a14); it appears also in **YML** 雲門廣錄 **T**47(1988) 566a3, **BYL** 碧巖錄 **T**48(2003) 145a18 (case 5) and 162c27 (case 22) as well as in the preface to the **WMG** 無門關 **T**48(2005)292b13.

413. A similar but shorter conversation is found in YML 553a9-10: "His imperial majesty [the emperor] asked, 'What is Chan?'. The Master said, "Your imperial majesty have a request, and your servant the monk responds [to that]."

414. YML 546c3.

415. A possible alternative translation: [Someone] asked [Master Yunmen], "What is the monk's practice?" The Master replied, "[I] can't understand." [The questioner] carried on, "Why is it that [you] can't understand?" The Master said, "Just hold on to '[I] can't understand'!"

416. Changqing Huileng 長慶慧稜 (854-932), a co-disciple of Yunmen under Master Xuefeng Yicun 雪峰義存. For biographical information, see *Zen Dust* pp. 291-294 and **ZGD** 禪學大辭典, p. 105d.

417. Cf. also section F of this chapter, p. 80 ff.

418. See section H of this chapter, p. 142 ff.

419. Cf. for instance YML 546c27-28, 548a27-28, 549b10, 551a9, 552c24, and 559a9-10.

420. The first two "sentences" of Mawangdui text one (甲) of *Daodejing* 道德經 chapter 1 read as follows: "道可道也非恆道也名可名也非恆名也 (see Yan Lingfeng 嚴靈峰, *Mawangdui boshu laozi shitan* 馬王堆帛書老子試探. Taipeh: Luotu shu chubanshe 洛圖書出版社, 1965, p. 12). In the 'tentative' translation by Max Kaltenmark whose English rendering by Roger Greaves is cited here (*Lao Tzu and Taoism*, Stanford: Stanford University Press, 1969, p. 30), the Chinese transcription has been changed from Kaltenmark's Wade-Giles to Pinyin.

421. Kaltenmark, Max, (*Lao Tzu and Taoism*, Stanford: Stanford University Press, 1969, pp. 31-32.

422. **ZHZ** 莊子 chapter 13 lines 68-74. Our translation stems from Watson, Burton, *The Complete Works of Chuang Tzu. New York: Columbia University Press, 1968, pp. 152-153.*

423. Changdao zhi ji 唱道之機. See note 937.

424. **BYL** 碧巖錄 case 2, **T**48(2003)141b21-22.

425. *Xueshang jia shuang* 雪上加霜. See note 1072. It is possible that Yunmen addressed this to his disciples: "You should not add...", but the sudden end of this sermon suggests a reflection of Yunmen on his own teaching activity.

426. *Dailei* 帶累: to drag somebody in, to implicate, to compromise somebody. See examples in **DHBW** 敦煌變文 (7.1, 131.2, 131.11, 132.8) and in several Chan texts, for example **YML** 雲門廣錄 **T**47(1988) 563a6, **XFL** 雪峰語錄 **ZZ**119:473a3, **BYL** 碧巖錄 case 3, **T**48(2003)142c10, **DSSZ** 德山示衆 (宮内庁書陵部 ed.) 58a5, **BYL** 碧巖錄 case 3, **T**48(2003)142c10, case 5 (145c1), etc.

427. To mention just two examples from these two domains: the *theologia negativa* of Pseudo-Dionysios Areopagita (5/6th century) and Arnold Schönberg's (1874-1951) opera "Moses und Aron".

428. See p. 160 ff.

429. *Diyi yi* 第一義: ultimate truth. See p. 160.

430. *Jiaowai bie chuan, buli wenzi* 教外別傳、不立文字。

431. *Dier yi* 第二義: "conventional" or "worldly" truth. See p. 160.

432. *Nianque* 拈却: to take away, get rid of. Cf. Mujaku's collection of examples in **KG** 葛藤語箋 [Yanagida ed.], p. 947. The present text features 13 occurrences of this expression; 546c26, 547b22, 560a14, and 563b26 illustrate its usage well.

433. *Shidi* 世諦: worldly truth. See p. 160.

434. *Lingguo* 領過: this legal expression is found in two other passages of this text: 551a4 and 551c29. Cf. also note 1062 to *yizhuang lingguo* 一狀領過.

435. See section J of this chapter.

436. *Fangbian* 方便. See p. 166.

437. *Daozhao* 道著: used both lightly as 'to say' or 'to tell' and, in a somewhat heavier or more general way, as 'to express verbally', 'to state positively'. Examples for the first usage abound in this and other texts, for instance **YML** 雲門廣録 **T47**(1988)548b7 and **BYL** 碧巖録 case 6, **T48**(2003)145c13. The second usage where verbal expression of the absolute is pointed at can also be illustrated by many passages, for instance **YML** 562c17, **PJS** 龐居士語録 **ZZ**120:30a1, **ZZL** 趙州録 **ZZ**118:157d15, and **BYL** 碧巖録 case 23, **T48**(2003)164b1.

438. The earliest source for this saying (though with a slightly different text) seems to be **CC** 祖堂集 2.21,2 (see also 2.84,14 and 4.13,6). Its author is likely to be Chan Master Chuanzi Decheng 船子德誠 (? - 880), a successor of Master Yueshan Weiyan 藥山惟儼 (745-828). It appears in the form cited by Yunmen in **CDL** 景德傳燈録 **T51**(2076)315b25 and also in **BYL** 碧巖録 case 42, **T48**(2003)180a8.

439. *Zhijiang yiwen lai* 置將一問來. Even more than his teacher Muzhou (**MZHL** 睦州語録 **ZZ**118: 114d1, 115a2), Yunmen liked to challenge his students to formulate questions. See **YML** 雲門廣録 **T47**(1988) 549c9, 562a13, 562a27, 563a4, 563a12, 564c23, 566b18, and 572b26.

440. *Jian* 鑒 (or 鑑). Implied could be: examine [this bow], or examine [me]. Such requests for a master's reflection are also found in **YML** 雲門廣録 **T47**(1988) 568c19 and 573c17 as well as in **MZHL** 睦州語録 **ZZ**118: 115c5. The same word is mentioned in **BYL** 碧巖録 case 6, **T48**(2003)146a17 as one of three words ("three-word Chan") which Yunmen used to teach.

441. *Paogou diao kunjing, diaode ge hama* 抛鉤釣鯤鯨、釣得箇蝦蟇: probably a proverb. See additional examples in **MZHL** 睦州語録 **ZZ**118: 113c13 and **BYL** 碧巖録 case 91, **T48**(2003)216a20-21. Cf. also Iriya's note in **ZG** 禅の語録 Vol. 15, p.220. A similar image is used in **BYL** 碧巖録 case 38, **T48**(2003)176c19 ff.: "In the vast ocean twelve water buffaloes are used as bait on the hooks, but he could only catch a frog."

442. A similar text of the rest of this short talk is also found in **SBZ** 禪林僧寶傳 **ZZ**137: 225d5-7.

443. *Geteng* 葛藤: see note 1086 and p. 82.

444. *Zhao wo reman* 著我熱瞞: *Zhao* functions here as a particle indicating passive mode. The *wo* of the Song text is misprinted 於 in the Taisho text. For *reman* ('utterly fooled'), cf. also **BYL** 碧巖録 case 67, **T48**(2003) 197c14 and case 98, 221c24.

445. *Xue shang jia shuang* 雪上加霜: See note 1072.

446. *Sima yi* 死馬醫: See note 972.

447. *Shige sheme* 是箇什麽: This question was a favorite one of Yunmen's teacher Xuefeng. See for instance **XFL** 雪峰語録 **ZZ**119:476a9, 476a14, 476b12-13, 476d4, 478d6, *et passim*.

448. *Sanjiacunli laopo shuohua* 三家村裏老婆說話: literally, 'talk by a granny in a three-house hamlet'. See note 1094.

449. Prof. Iriya pointed out that this is implied here; cf. the parallel passage in **YML** 546a21-22.

450. I.e., as in **YML** 546a22 (see instruction 4, p. 192), the realization that the master's words are no more than medicine given to a dead horse.

451. *Jingchu sapohe* 靜處薩婆訶: A formula used at the end of magic incantations in esoteric Mahayana Buddhism. *Jingchu* is a quiet place, *sapohe* corresponds to the Sanskrit svâhâ, a magic formula which is supposed to bring about fulfillment of one's wishes and good luck; it originated in Vedic religion where it was used in the worship of gods (cf. **BD** 仏教語大辞典, p.801c). While this formula is rare in Chan literature, it is used several times by Yunmen (549b26, 552c17, 559c24, 572c11, and 572c17).

452. *Xiangxia* 向下: See p. 145.

453. Cf. YML 566c14: "A monk asked, 'What is a phrase that is in concordance with enlightenment?' Master [Yunmen] said, "Exposed 露."

454. See note 458.

455. YML 547a19-20.

456. Cf.**DDJ** 道德經 chapter 41: "The highest power (*de* 德) is like a valley ..... The Dao is hidden and nameless...".

457. Yunmen apparently experienced such appreciation; the stone inscription of 964 says that "the Emperor knew that the Master [is like a] valley that holds the secret of heaven and earth; his veneration steadily increased." (**S964** 碑銘 [Tokiwa], p. 118.1.)

458. Cf. **BYL** 碧巖録 case 7, **T**48(2003)147a22: "Whatever you pick up, there's nothing that's not IT."

459. Yanagida, Seizan 柳田聖山, "Basozen no shomondai 馬祖禪の諸問題". *Indogaku bukkyôgaku kenkyû* 印度學佛教學研究 *33 (Dec. 1968), pp. 37-38.*

460. Suzuki, Daisetz T., Essays in Zen Buddhism (First Series). London: Rider & Co., 1958, p. 270.

461. Suzuki, D.T., op. cit., p. 270.

462. Shishuang Chuyuan 石霜楚圓 (986-1039), a contemporary of Yunmen who studied under Fenyang Shanzhao 汾陽善昭 (947-1024) and became Shanzhao's Dharma heir. These two teachers stand at the origin of both major traditions which carried the teachings of the Linji line through the ensuing centuries. Biographical and source information about Chuyuan Shishuang is found in *Zen Dust* pp. 212-3 and in **ZGD** 禪學大辭典, p. 760a-b.

463. *Feiju* 非句.

464. *Feiju shishi ju* 非句始是句. An alternative English rendering (No-phrase first is a phrase) is also inferior to the most elegant and literal German rendering: "Erst ein Nicht-Satz ist ein Satz."

465. Luofu 羅浮: Yunmen refers to Mt. Luofu situated in the east of Zengcheng district 增城縣 of the Guangdong 廣東 region of South China; this mountain is said to have been the place where the famous Gehong 葛洪 acquired the skills of an immortal. About a decade after Yunmen's death, Prince Liu Chang 劉鋹 of Nanhan 南漢 built a palace on this mountain which was renowned for the beauty of its plum trees. See **M** 大漢和辭典 9.38c-d.

466. Shaozhou 韶州: This is the region of South China where Yunmen's temple is situated.

467. *Sanqian daqian shijie* 三千大千世界: this is one huge chiliocosm, consisting of one thousand million small worlds; each of these small worlds contains Mt. Sumeru, surrounded by seven continents, eight seas, and a ring of iron mountains. See **SH** Soothill/Hodous, p. 61b.

468. This refers to the totality of the Buddhist scriptures. See **LJLS** 臨濟録 [Sasaki tr.], p. 67 (note 13).

469. YML 546a19-20. For *zongheng shizi* 縱橫十字, see note 970.

470. YML 546b11-12.

471. YML 546b12.

472. YML 545a6-7.

473. *Jinsheng er yuzhen* 金聲而玉振. See note 185.

474. YML 552c22. Cf. also YML 546c14, 547b3-4, 547b17, 548b15, etc.

475. YML 546c14.

476. YML 556c1-2.

477. *Wunai...he* 勿奈...何: "cannot be helped", "cannot help...". It is possible to interpret this sentence to the effect that the sages cannot deal with your self, that your self is beyond their efforts.

478. Dongshan Shouchu 洞山守初 (910-990). For biographical sources, see **CZJ** 中国禅宗人名索引, pp. 276-77. Sayings by this master are collected in vol. 126 of the **ZZ** collection under the title *Dongshan Shouchu Chanshi yuyao* 洞山守初禪師語要.

479. The given translation is Cleary's (*The Blue Cliff Records* vol. 1, pp. 84-85). An almost identical text of this statement is included in YML 572a28-b3, but these words are not attributed to Dongshan but simply to "a monk".

480. YML 545a22.

481. **MZL** 馬祖語録 ZZ119:407a13. Cf. the commentary in **MZLI** 馬祖語録 [Iriya tr.], p. 54.

482. YML 547b2-3.

483. Cf. YML 551c26-27: "A monk said [to Master Yunmen], 'The agony is profound.' The Master said, 'Exactly, exactly!'"

484. YML 545b18-19.

485. YML 553a13.

486. YML 552c6-7.

487. See chapter I, p. 3, and note 63.

488. *Runi rushui* 入泥入水: this expression is used for compassionate masters who spare no effort for the sake of their disciples. See Mujaku Dôchû's explanation in **KG** 葛藤語箋 [Yanagida ed.], p. 1043. His examples do neither include **YML** 547b2 and 573c21 nor **BYL** 碧巖録 case 15, **T**48[2003]155b28 and case 16, 156b11 etc. Araki Kengo's 荒木見悟 note in **ZG** 禅の語録 Vol. 17, p. 18 is simply a reformulation of Mujaku Dôchû's explanation in the second chapter of the *Daie zenji sho kôrôshu* 大慧禪師書栲栳珠.

489. Fengu suishen 粉骨碎身. This expression stems from **ZDG** 永嘉證道歌 **T**48[2014]396c21: "Crushing one's bones and tearing one's body to pieces is still not sufficient recompense [for the teacher's efforts on our behalf] 粉骨碎身未足酬."

490. This fear of the student formulated by his master is mentioned once in **MZHL** 睦州語録 **ZZ**118:118a8 and several times in the **YML**: 557a26-27, 567b23, 569b20, and 569c28. Yunmen said this only in place of someone who was unable to answer.

491. **KG** 葛藤語箋 [Yanagida ed.], p. 1043; an identical explanation is found in the second chapter of his **KRS** 大慧禪師書栲栳珠.

492. YML 547a16-17.

493. YML 550c1. See also 547a11-13 where Deshan and Muzhou show the same ability, and **LJL** 臨濟録 **T**47[1985]497a5 and 499a10.

494. YML 558c29.

495. These activities of the master will be discussed in the following two sections of this chapter.

496. The rest of this conversation was used -- though in a slightly different form -- as case 54 of the *Blue Cliff Record* (**BYL** 碧巖録 **T**48[2003]188b19-25) and in **WDHY** 五燈會元 **ZZ**138:279d4-6.

497. *Yiduanshi* 一段事. See note 985.

498. *Benshi* 本師: either the Buddha or Bodhidharma.

499. *Layue sanshiri* 臘月三十日: literally, 'the thirtieth day of the twelfth [lunar] month'. Probably corresponds to 'five to twelve'. This is the only occurrence in this text, but Yunmen uses *layue ershiwu* 臘月二十五 ('the twenty fifth day of the twelfth month', or possibly 'ten to twelve') several times: **YML** 545b28, 546c23, and 548c21.

500. *Qumu* 曲木: see note 326.

501. *Chanchuan* 禪床: see note 327.

502. *Chuankou ling* 傳口令: see note 328.

503. *Zuofo* 祖佛. For the alternative translation "patriarch-buddhas", see note 986.

504. Nukariya, Kaiten, *The Religion of the Samurai*, London: Luzac, 1913, pp. 23-24.

505. Nukariya, Kaiten, *The Religion of the Samurai*, London: Luzac, 1913, p. XV.

506. See Buswell, Robert E., "The 'Short-cut' Approach of K'an-hua Meditation: The Evolution of Practical Subitism in Chinese Ch'an Buddhism." In: Gregory, Peter N. (ed.), *Sudden and Gradual.* Honolulu: University of Hawaii Press, 1987, pp. 321-377.

507. Cases 6, 14, 15, 27, 39, 47, 50, 54, 60, 62, 77, 83, 86, and 87.

508. Cases 8, 22, 34, and 88.

509. These are the stories about attendant Yuan (**BYL** 碧巖録 case 17, **T**48(2003) 157a28 ff.), Yunmen as cook (case 24 165b4 ff.), his comments on Xuefeng's teaching method (case 25 166a17 ff.), Yunmen and Chen Cao (case 33 172a23 ff.), and about Yunmen and Baling (case 100 221a24).

510. **BYL** 碧巖録 **T**48(2003) case 36 174c18, case 37 175b27, case 38 176c18, case 42 180a4, case 44 181a13, case 48 184c3, case 82 208b17 and 208c4, and case 85 210c7.

511. **BYL** 碧巖録 case 44, **T**48(2003)181b12, case 55 189c18, and case 99 214c28.

512. Yunmen is protagonist in five out of forty eight cases of the *Wumenguan* (**WMG** 無門關 **T**48(2005), cases 15, 16, 21, 39, and 48), and in eight out of one hundred cases of the *Congronglu* (**CRL** 從容録 **T**48(2004), cases 11, 19, 31, 40, 78, 82, 92, and 99).

513. **BYL** 碧巖録 case 6, **T**48(2003)145c16.

514. See **BYL** 碧巖録 case 62, **T**48(2003)194b1 and case 100, 223b25.

515. **BYL** 碧巖録 case 6, **T**48(2003)146b4.

516. Gundert, Wilhelm, *Bi-yän-lu, Meister Yüan-wu's Niederschrift von der Smaragdenen Felswand.* Frankfurt/M: Ullstein Verlag, 1983, p. 151.

517. **BYL** 碧巖録 case 14, **T**48(2003)154c3.

518. **BYL** 碧巖録 case 14, **T**48(2003)154c28.

519. This translation is from Cleary, Thomas & J.C., *The Blue Cliff Record.* Boulder & London: Shambhala, 1977, p. 96.

520. Yunmen sanju 雲門三句. See also notes 522 and 523.

521. Deshan Yuanmi 德山緣密. For biographical information, see references in **CZJ** 中国禅宗人名索引, p. 286 b.

522. The translation of the three sentences is by Cleary, Thomas & J.C., *The Blue Cliff Record.* Boulder & London: Shambhala, 1977, p. 94.

523. Cf. the attempts made by Gundert, Wilhelm, *Bi-yän-lu, Meister Yüan-wu's Niederschrift von der Smaragdenen Felswand.* Frankfurt/M: Ullstein Verlag, 1983, p. 272; Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series).* London: Rider, 1961, p. 203; Dumoulin. Heinrich, *The Development of Chinese Zen After the Sixth Patriarch In the Light of the Mumonkan.* New York: The First Zen Institute of America, 1953, pp. 30-31; and Wu, John C.H., *The Golden Age of Zen.* Taipei: United Publishing Center, p. 224. See also a poetic interpretation by Yuanwu (stemming from **RTYM** 人天眼目

T48[2006]312a10-12) which was translated in Cleary, Thomas & J.C., *The Blue Cliff Record.* Boulder & London: Shambhala, 1977, p. 237. For the history of the three sentences see additionally **ZTSY** 祖庭事苑 ZZ113:6b10-14 and Mujaku Dôchû's commentary to the second chapter of the **RTYM** 人天眼目 T48[2006]312a6-12 in his *Ninden ganmoku shundôkai* 人天眼目春堂解 chapter 2.

524. **BYL** 碧巖録 case 14, **T**48[2003]154c12.

525. Translation by Cleary, Thomas & J.C., *The Blue Cliff Record.* Boulder & London: Shambhala, 1977, p. 289.

526. Translation by Cleary, Thomas & J.C., op. cit., pp. 177-178.

527. **BYL** 碧巖録 case 62, **T**48[2003]a28-29.

528. **BYL** 碧巖録 case 27, **T**48[2003]167c15.

529. **BYL** 碧巖録 case 50, **T**48[2003]185b11-12.

530. Translation by Cleary, Thomas & J.C., op. cit., p. 554.

531. Translation by Cleary, Thomas & J.C., op. cit., p. 536.

532. Translation based on Cleary, Thomas & J.C., op. cit., pp. 390-391.

533. Translation by Cleary, Thomas & J.C., op. cit., p. 149.

534. Suzuki, Daisetz T., *Essays in Zen Buddhism (First Series).* London: Rider & Co., 1958, p. 273.

535. Suzuki, Daisetz T., op. cit., pp. 265-311.

536. Suzuki, Daisetz T., op. cit., pp. 272-273.

537. Suzuki, Daisetz T., op. cit., pp. 292-293.

538. Suzuki, Daisetz T., op. cit., p. 351.

539. Suzuki, Daisetz T., op. cit., p. 351.

540. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series).* London: Rider & Co., 1974, pp. 237 and 238.

541. Blyth, R.H., *Zen and Zen Classics (Volume 2).* Tokyo: The Hokuseido Press, 1964, p. 114.

542. Blyth, R.H., op. cit., p. 115.

543. Blyth, R.H. op. cit. p. 117.

544. Blyth, R.H., op. cit., p. 120.

545. Blyth, R.H., op. cit. p. 124.

546. Blyth, R.H., op. cit. p.127.

547. Blyth, R.H., op. cit. p. 128.

548. Blyth, R.H., op. cit. p. 130.

549. Blyth, R.H., op. cit. p. 134.

550. Blyth, R.H., op. cit. p. 135.

551. Blyth, R.H., op. cit. p. 138.

552. Blyth, R.H., op. cit. p. 136.

553. Blyth, R.H., op. cit. p. 139.

554. Blyth, R.H., op. cit. p. 139.

555. Blyth, R.H., op. cit. p. 141.

556. Blyth, R.H., op. cit. p. 142.

557. Chapter XII of Wu, John C.H., *The Golden Age of Zen*. Taipei: United Publishing Center, 1975.

558. Wu, op. cit., pp. 212-213.

559. Wu, op. cit., p. 213.

560. Wu, op. cit., p. 214.

561. Wu, op. cit., pp. 214-215.

562. Wu, op. cit., p. 215.

563. Wu, op. cit., p. 227.

564. Wu, op. cit., p. 219.

565. Wu, op. cit., p. 220.

566. Wu, op. cit., p. 221.

567. Dumoulin, Heinrich, *Geschichte des Zen-Buddhismus, Band I: Indien und China*. Bern / München: Francke Verlag, 1985, p. 216.

568. Dumoulin, Heinrich, op. cit., p. 219.

569. Chang, Chung-yuan, *Original Teachings of Chan Buddhism*. New York: Vintage Books, 1971, pp. 259-299.

570. Chang, Chung-yuan, op. cit., p. 267.

571. Chang, Chung-yuan, op. cit., p. 268.

572. Chang, Chung-yuan, op. cit., p. 269.

573. Miura, Isshu, and Fuller Sasaki, Ruth, *Zen Dust*. Kyoto: The First Zen Institute of America in Japan, 1966, p. 161.

574. Miura and Sasaki, op. cit., pp. 361-362.

575. Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 235.

576. Izutsu, Toshihiko, *Philosophie des Zen-Buddhismus*. Reinbek bei Hamburg: Rowohlt Taschenbuch Verlag, 1979, p. 9.

577. This seminar took place at Hanazono College 花園大学 in Kyoto between 1982 and 1986.

578. This theory is mentioned in Iriya, Yoshitaka 入矢義高, *Jiko to Chôetsu* 自己と超越, p. 29 ff. and p. 82 ff.

579. Iriya, Yoshitaka, op. cit., p. 82.

580. YML 548b16, 545b18, 549b29, 546c8 ff.

581. YML 552a23, 553a13.

582. YML 547a1, 546b13, 548a5, and 548b2 respectively.

583. See for example **LJL** 臨濟録 **T**47[1985]497b8, 497b28, etc.; **XFL** 雪峰語録 ZZ119:473b14, 473d5, 477a3, etc.

584. This is a quote of **XXM** 信心銘 **T**51[2076]457a18.

585. *Yixiujue* 一宿覺: This refers to Yongjia Xuanjue 永嘉玄覺 who is said to have received the Sixth Patriarch's transmission after one night's stay at the patriarch's temple.

586. This quote (六般神用空不空、一顆圓光色非色) stems from **ZDG** 永嘉證道歌 **T**48[2014]395c21. Cf. **LJL** 臨濟録 **T**47[1985]497b13497b13: "What's lacking among our manifold activities today? The spiritual light emanating from your six senses never ceases to shine 今日多般用處、欠少什麽。六道神光、未曾間歇。"

587. *Dadi quanshou* 大地全收. Cf. also 548b2 and 563c4, and Master Luopu's saying: "The moment a single grain of dust arises, the whole world is contained in it." (**YML** 雲門廣録 **T**47[1988]547a23, 555c7, and 556b16).

588. This quote and Yunmen's subsequent remarks are also found in **WDHY** 五燈會元 ZZ138:278d15-17.

589. **WDHY** 五燈會元 ZZ138:278d16 adds: "raised his hand and...".

590. *Hubing* 餬餅: "Sesame bun". According to Prof. Iriya (**ZG** 禅の語録 Vol.15, p.230) this refers to a baked bun made from wheat flour dough and sprinkled with sesame seeds. This sort of bun (10-15 cm in diameter) originated in China's western territories but seems to have been common also in other regions of China in Yunmen's time.

591. *Mantou* 饅頭: a steam cooked rice flour dumpling, usually with some filling.

592. This refers to the *Jenwang banre boluomi jing* 仁王般若波羅蜜經 T8(245)893c.

593. The quote omits the first part of the sentence: "The purity of all-encompassing wisdom [is] due to..."

594. *Jujue* 舉覺: In Chan literature, this expression appears to be used both as a noun and a verb. As a noun it signifies 'a reminder to awaken', i.e. the presence, acts or words of a master which reminds students to awaken (cf. for example **BYL** 碧巖錄 case 37, **T**48(2003)175a11 and **YML** 雲門廣錄 **T**47(1988)575a3). In the present case we have a verb which appears to mean 'to remind and be aware of', 'to remind and make aware of', or simply 'to become aware of' or 'to realize'. Some good examples for verbal usage are contained in Master Dahui's letters, for instance **DHS** 大慧書 **T**47(1998)916b25: "If you constantly remind yourself and are aware of [two sayings by Master Zhaozhou and Master Yunmen], there will certainly be an entry after some time! 常自舉覺、久久必有入處。" See also other examples in **ZG** 禅の語録 Vol.17, pp. 51, 57, 171, and 226.

595. *Qiancha tongche* 千差同轍: see note 1004.

596. *Rushi wo wen* 如是我聞: The set phrase which stands at the beginning of many Buddhist texts.

597. There are dozens of examples in both the **MZHL** 睦州語錄 ZZ118 and the **XFL** 雪峰語錄 ZZ119.

598. *Luoluo li* 邏邏李. Notes to the Taisho text indicate that variant texts have a different *li*, namely, 哩 ("mumbling", "muttering") instead of 李. *Luo* 邏 can, according to Morohashi (**M** 大漢和辭典 vol. 11, p.209) stand for 羅. Indeed, YML 567a7 has *luoluo li* written this way 羅羅李. *Luoluo* 羅羅 means either 'scattered', 'sparse' or refers to the non-Chinese Luoluo population of Yunnan, Guizhou and Siquan. Thus this expression could possibly mean "to mumble [something in the] Luoluo [language]." The only other passage where it occurs in this text would be translated as follows: "One day [Master Yunmen] said, 'The ultimate Way has no difficulty; just avoid picking and choosing.' How about 'not picking and choosing'? He added, 'The Tathagatha's wondrous-shaped body mumbles [in] Luoluo.' In place [of the audience, Yunmen] said, 'It doesn't come out.' To the first word (about the ultimate Way) he said, 'The ancients have said it all.'" (YML 567a6-8)

599. This Reverend is likely to be Master Anguo Huiqiu (安國慧球; died 913) who was a disciple of Yunmen's "dharma brother" Xuansha 玄沙師備.

600. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, pp. 227-253.

601. This sermon is also found in **WDHY** 五燈會元 ZZ138:280a10-12.

602. *Lünian mengjian* 驢年夢見. See note 657.

603. See note 976.

604. *Mie huzhong* 滅胡種: See note 390.

605. *Chang lianchuan* 長連床: See note 391.

606. *Daye zhai han* 打野榸漢. See note 1020.

607. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 237.

608. *Shouyong* 受用: "rewards resulting from meritorious action" (Buswell, Robert E., *The Korean Approach to Zen*. Honolulu: University of Hawaii Press, 1983, p. 394).

609. These questions are probably inspired by a saying which Yunmen quoted in YML 567a28-29: "A man of old said, 'If you understand, you [reap] the enjoyments [of meritorious actions] on the way. If you don't understand, worldly truth pervades everywhere.'"

610. *Dailei* 帶累: see note 426.

611. *Daode* 道得: "to be able to speak / say". With the Japanese monk Dôgen 道元 -- who devoted chapter 39 of his Shôbôgenzô 正法眼藏 to this theme -- this expression acquired overtones which were not present in Tang and Five Dynasty Chan. There this expression had, as many others in Chan literature, both a common and a religiously loaded meaning. Questions like "where are you from" or "how are you" and phrases such as "take care of yourself" belong to this category. Here, Yunmen does not just ask "can you tell me" but challenges his disciples: "Are you able to express your [awakened] self?"

612. *Shilai* 適來. This expression ordinarily means "unexpectedly", "accidentally" (cf. **M** 11,166a). In Chan literature, however, it appears to signify "so far", "up to now", "before". See **KG** 葛藤語箋 [Yanagida ed.],p. 986 for examples. The **CC** 祖堂集 contains the following good example: "Before (*shilai*) he used to say that no-mind is the Way; now he says that body-and-mind originally are the Way." (1.133,11)

613. The small night soil pot possibly refers to the Master's own initial silence, while the big one could describe the assembly's silence.

614. See note 224.

615. *Dadi quanshou* 大地全收: see note 587.

616. *Huayaolan* 花藥欄: In his convincing philological manner, Iriya set an end to the flowering speculation about the meaning of this term. See Iriya, Yoshitaka 入矢義高, Kŷudo to etsuraku 自己と超越. Tokyo: Iwanami shoten 岩波書店, 1983, pp. 121-122.

617. *Sanjie wei xin* 三界唯心 : For the source of this quote, see Yanagida's note to **LJL** 臨濟錄 **T**47(1985)500a19 in **LJLY** 臨濟錄 [Yanagida tr.], p. 134.

618. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 246.

619. However, he mentions them under type 5 (op. cit., pp. 238-239) and especially in Suzuki, Daisetz T., *Essays in Zen Buddhism (First Series)*. London: Rider & Co., 1958, p. 351 ff.

620. *Langzhou* 朗州 : Place name. Corresponds to today's Changde district of Hunan province 湖南省常德縣. Since *lang* means "brilliant", Yunmen probably used the literal meaning as pun.

621. See for instance Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 235 and Miura, Isshu, and Fuller Sasaki, Ruth, *Zen Dust*. Kyoto: The First Zen Institute of America in Japan, 1966, pp. 361-362.

622. See for example **XFL** 雪峰語録 ZZ119:475a1, 476c2, 478d3, and 478d8.

623. *Diyi ju* 第一句: see pp. 99-100.

624. *Shanfu tie niu* 陜府鐵牛: "The Iron Ox is supposed to have been built by the legendary King Yu to stem the flood of the Yellow River some four thousand years ago; its head is in Henan, and its tail is in Hebei." (Cleary, *Blue Cliff Record II*, p.287). **ZGD** 禪學大辭典, p. 701c adds that this ox was revered as a protective deity; passers-by sprinkled water over it. Chinese sources about this ox are cited in **KG** 葛藤語箋 [Yanagida ed.], pp. 1087-8. Mujaku also points out that *shan* is written 陝 rather than 陜. This ox is also mentioned in **BYL** 碧巖録 case 38, **T**48[2003]177a26.

625. *Danjia guozhuan* 擔枷過狀: cf. also **YML** 555c29 and **MZHL** 睦州語録 ZZ118: 14c18, 16a7, and 16a6. Further references are found in **ZKB** 禪林句集辨苗 [Yanagida ed.] p. 1129.

626. *Daozhao* 道著: see note 437.

627. Suzuki, Daisetz T., *Essays in Zen Buddhism (First Series)*. London: Rider & Co., 1958, p. 351.

628. Suzuki, Daisetz T., ibid.

629. **BYL** 碧巖録 case 6, **T**48[2003]146a20.

630. Suzuki, Daisetz T., *Essays in Zen Buddhism (First Series)*. London: Rider & Co., 1958, p. 352.

631. Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961, p. 203.

632. Wu, John C.H., *The Golden Age of Zen*. Taipeh: United Publishing Center, 1975.

633. Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 39.

634. Gundert, Wilhelm, *Bi-yän-lu, Meister Yüan-wu's Niederschrift von der Smaragdenen Felswand*. Frankfurt/M: Ullstein Verlag, 1983, p. 150.

635. Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961, p. 200.

636. Wu, John C.H., *The Golden Age of Zen*. Taipeh: United Publishing Center, 1975, p. 221.

637. Chang, Chung-yuan, *Original Teachings of Chan Buddhism*. New York: Vintage Books, 1971, p. 294.

638. Collins English Dictionary, p. 251.

639. **LJL** 臨濟録 **T**47[1985]496b14-15; translation in **LJLS** 臨濟録 [Sasaki tr.], p. 1.

640. **LJLS** 臨濟録 [Sasaki tr.], p. 2.

641. This was for instance one of the favorite *koan* of the great Korean master Kusan 九山 (1901-83). Cf. Kusan Sunim, *The Way of Korean Zen*, New York/Tokyo: Weatherhill, 1985, pp. 65 and 121 *et passim*; and the same author's *Nine Mountains*, Seung Ju Gun (Cholla Namdo 543-43): Song Kwang Sa

Monastery, 1978 which features Master Kusan's calligraphy of this *koan* on the cover page.

642. Translation by Cleary, Thomas and J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 111.

643. *Shuo geteng qu* 說葛藤去. The verbal suffix *qu* suggests an imperative. For *Geteng* see note 1086. Both **CDL** 景德傳燈錄 and **WDHY** 五燈會元 have only *geteng*; these texts thus read: "All the Buddhas, [countless like] grains of sand, are engaged in discussions in [this line] here."

644. Slightly different texts of this short sermon are found in **CDL** 景德傳燈錄 **T**51[2076]358a19-21 (translated in Chang, *Original Teachings* p.290) and in **WDHY** 五燈會元 ZZ138:278c2-4 (translated in Luk's *Chan and Zen Teachings II*, p.196).

645. *Qitong* 漆桶: See note 1028 for the use of the word "lacquer" in Chan texts. In this text, lacquer stands for pitchblack ignorance, and the expression 'lacquer bucket' is used several times (555a1, 563c11, 573c23) for scolding ignorant disciples. It could also be rendered as 'Ignoramus!' See also examples in the **BYL** 碧巖錄 (for instance case 5, **T**48[2003]144c27) and in **KG** 葛藤語箋 [Yanagida ed.], p. 933.

646. *Sheng xiang wei chu chang sanmei* 聲香味觸常三昧: see also note on the human perceptive faculties and their objects (*liu shih* 六識, note 1014). Yunmen mentions this state of perfect concentration once more (555a27 ff.): "[The Master] cited [the saying] "Seeing, hearing, bodily sensation, and knowing: no obstruction. Sound, odor, taste, and touch: permanent perfect concentration."

647. This episode is also related in **WDHY** 五燈會元 ZZ138:277b9 ff. and in **BYL** 碧巖錄 case 16, **T**48[2003]156c16 ff.

648. *Zhan liang shou* 展兩手: Cf. other episodes where Yunmen extended his hands in **YML** 570a23 ff. (corresponding to **BYL** 碧巖錄 case 54, **T**48[2003]188b19 ff.), and in **YML** 557a17, 559c13, 560a1, 563a8, and 569a3.

649. See notes 65 and 354.

650. Many examples are translated in this chapter's section on Yunmen's questions.

651. For examples, see this chapter's section on Yunmen's answers.

652. *Yibo* 衣鉢: the monk's robe and bowl. This expression is also used to refer to all possessions of a monk. A good example of this is found in this text (**YML** 547b9). See **SKS** 禪林象器箋 [Yanagida ed.], p. 827.

653. *Geteng* 葛藤: see note 1086.

654. *Dailei* 滯累: see note 426.

655. Wu, John C.H., *The Golden Age of Zen*. Taipeh: United Publishing Center, 1975, pp. 212-213.

656. *Sanjiacunli han* 三家村裏漢. Literally, "fellow from a three house hamlet". Cf. also **BYL** 碧巖錄 case 9, **T**48[2003]149b14: "If you understand it this way, then any yokel from a three house hamlet understands more about the Buddhist teaching than you do."

657. *Lünian mengjian* 驢年夢見. Yunmen liked this expression; it appears no less than seven times in this text (554a19, 554a23, 554b27, 555a11, 564b4, 572b10, and 574c23). The donkey is not part of the Chinese twelve animal cycle; thus 'year of the donkey' appears to mean 'never' (cf. **KG** 葛藤語箋 [Yanagida ed.], p. 986). An alternative translation of the whole expression is "You'll never see it even in a dream!"

658. *Qumu* 曲木: see note 326.

659. *Chanchuan* 禪床: see note 327.

660. *Chuankou ling* 傳口令: see note 328.

661. YML 547a4-b17. Similar texts of this public instruction are found in **CDL** 景德傳燈錄 **T**51[2076] 357a28-c12 (translated in *Chang, Original Teachings* pp.286-288) and **WDHY** 五燈會元 ZZ138:277d1-278a18 (translated in *Luk II*, pp.190-193). Furthermore, the first four lines (**YML** 547a4-8) are are contained in **SBZ** 禪林僧寶傳 ZZ137:225a11-14.

662. *Xingzao* 性燥. The Ming text of the YML as well as the **CDL** 景德傳燈錄 have a different *zao* (躁), and in **BYL** 碧巖錄 case 7, **T**48[2003] 147a19 one more *zao* is found in the expression *xingzao han* 性懆漢. Mujaku Dôchû (**KG** 葛藤語箋 [Yanagida ed.],p. 920) explains that both 性懆 and 性燥 mean "sharp", "intelligent", "outstanding". Cleary translated the above-mentioned **BYL** 碧巖錄 passage in this sense: "Even if you discern it before sound and cut off the tongues of everyone in the world, you're still not a sharp fellow."

663. The breaking of legs is also mentioned in YML 551a3 and 553a26, and again in the context of a master's strong disapproval with regard to the accomplishment of a student. These are, incidentally, the only passages in the YML text (excluding biographical materials) which could be adduced by a proponent of the theory that Yunmen's leg got broken by his master Muzhou 睦州.

664. *Shoujiao* 手脚. Each of the three times that this expression is used in this instruction, it has a different meaning: here it refers to a person's activity, in 547b2 to someone who helps others, and in 547b13 to arms and legs.

665. *Chengdang* 承當. See note 977.

666. *Dier ji* 第二機. Primary action refers to spontaneous awakened expression. The YML's account of Master Yunmen's travels contains the following anecdote: "[Yunmen] asked Wolong 臥龍, 'Which function is that which one can learn on the long meditation platform?' [Wo]long said, 'Secondary function.' Master [Yunmen]: 'How about primary function?' [Wo]long: 'Tightly bound straw sandals.'" (YML 573c13-15)

667. Deshan Xuanjian (德山宣鑑; 780-865), the teacher of Yunmen's master Xuefeng Yicun (雪峰義存; 822-908).

668. Muzhou Daoming 睦州道明, another of Yunmen's teachers. See chapter I, p. 3.

669. *Xianzheng gongan* 現成公案: see note 389.

670. *Lue xu han* 掠虛漢. Cf. note 982.

671. This may or may not allude to the Chinese proverb "Donkey lips do not fit a horse's mouth" (驢脣不對馬嘴).

672. *Yanluowang* 閻羅王. Cf. note 1033.

673. *Geteng* 葛藤. See note 1086.

674. *Yibo* 衣鉢: literally, robe and bowl. See **SKS** 禪林象器箋 [Yanagida ed.], p. 827.

675. This quote is from Confucius' Analects (*Lunyu* 論語 4 [里仁) and reads in the original: 子曰、朝聞道夕死可矣。

676. A survey of literature on this theme is found in Buswell, Robert E., "The 'Short-cut' Approach of K'an-hua Meditation: The Evolution of a Practical Subitism in Chinese Ch'an Buddhism." In: Gregory, Peter (ed.), *Sudden and Gradual*. Honolulu: University of Hawaii Press, 1987, pp. 357-358 (n. 5).

677. Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 18.

678. See for instance DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 247; Dumoulin, Heinrich, *A History of Zen Buddhism*. Boston: Beacon Press, 1969, p. 127; and Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 93.

679. See for example Dumoulin, Heinrich, *A History of Zen Buddhism*. Boston: Beacon Press, 1969, p. 126 ff.; Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974, p. 180 ff.; and DeMartino, Richard, "The Human Situation and Zen Buddhism." In: Fromm, Erich, Suzuki, D.T., and DeMartino, Richard:*Zen Buddhism and Psychoanalysis*. New York: Harper & Row, 1970, pp. 157 ff.

680. See for instance Ruth F. Sasaki's essay on "The History of the Koan in Rinzai (Lin-chi) Zen". In: Miura, Isshu, and Sasaki, Ruth F., *Zen Dust*. Kyoto: The First Zen Institute of America in Japan, 1966, pp. 3-32; Suzuki, Daisetz T., *Essays in Zen Buddhism (Second Series)*. London: Rider & Co., 1974; Furuta, Shôkin 古田紹欽, "Kôan no rekishiteki hatten keitai ni okeru shinrisei no mondai 公案の歴史的發展における眞理性の問題". In: Miyamoto, Shoson 宮本正尊, *Bukkyô no konponshinri* 佛教の根本眞理. Tokyo: Sanseidô 三省堂, 1956, pp.807-840; and Buswell, op. cit., pp. 321-377.

681. DeMartino, Richard, "On Zen Communication". Unpublished manuscript.

682. DeMartino, Richard, "On Zen Communication". Unpublished manuscript.

683. DeMartino, Richard, "On Zen Communication". Unpublished manuscript.

684. DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 247.

685. See DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 26 ff.

686. Deshan Xuanjian (德山宣鑑; 780-865), the teacher of Yunmen's master Xuefeng Yicun (雪峰義存; 822-908).

687. Muzhou Daoming 睦州道明, another of Yunmen's teachers. See chapter I, p. 3.

688. *Xianzheng gongan* 現成公案: see note 389.

689. Cf. **MZHL** 睦州語録 ZZ118:115d13-14.

690. YML 547a12, 551c29, and 570c9; **CDL** 景德傳燈録 (T51[2076] 291b17 and **MZHL** 睦州語録 ZZ118:115d13-14.

691. Sce *Weimo jing* 維摩詰所説經 (Vimalakirti Sutra), T14[475], chapters 3 and 4 (539c14 - 544a18).

692. Cf. note 354.

693. **MZL** 馬祖語録 ZZ119:408c16-17.

694. **LJL** 臨濟録 T47[1985]503c19-20.

695. YML 572b20-21.

696. DeMartino, Richard, "The Human Situation and Zen Buddhism." In: Fromm, Erich, Suzuki, D.T., and DeMartino, Richard:*Zen Buddhism and Psychoanalysis*. New York: Harper & Row, 1970, p. 163.

697. *Quanhui* 綣繢: a trap. So far, I found this expression only here and in **XSGL** 玄沙廣録 ZZ125: 179c1. I translate the latter as follows: "Please, Master, discuss it without falling into phrases and without falling into traps." Iriya et al. (note on p. 83 of *Gensha kôroku I*) take this expression to mean 'category', 'fixed pattern'. My different interpretation is not only based on the present **YML** passage where 'category' would be strange, but also on **ZTSY** 祖庭事苑 ZZ113: 7c4 where *quanhui* is said to correspond to *quanhui* 圈䙌. Indeed, the text of **WDHY** 五燈會元 ZZ138: 277b2 which tells the same story as the present **YML** episode gives the latter characters (which Luk, *Chan and Zen Teachings II* p.186 translates questionably as 'corners'). These latter characters are in turn explained and illustrated in **Zhang** 詩詞曲語辭匯釋, p. 737. Zhang says that this and a whole range of similarly written compounds mean the same as *quantao* 圈套, i.e. 'snare' or 'trap'.

698. This is said in **BYL** 碧巖録 case 40, **T48**[2003]178b3-4 about Nanquan's way of answering. The translation is by Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 294.

699. DeMartino, Richard, op. cit., pp. 163-164.

700. See the next section (I) of this chapter.

701. "Gateless Barriεr" is the well-chosen title of a very famous collection of *koan* (**WMG** 無門關 **T48**[2005]).

702. The best discussion of Great Doubt is found in DeMartino, Richard, "The Human Situation and Zen Buddhism." In: Fromm, Erich, Suzuki, D.T., and DeMartino, Richard:*Zen Buddhism and Psychoanalysis*. New York: Harper & Row, 1970, p. 159 ff., in particular pp. 164-166.

703. DeMartino, Richard: op. cit., p. 156.

704. Preface of the **BYL** 碧巖録 **T48**[2003]139a6 *et passim*.

705. See above, p. 66.

706. See page 70 ff.

707. DeMartino, Richard, "The Human Situation and Zen Buddhism." In: Fromm, Erich, Suzuki, D.T., and DeMartino, Richard:*Zen Buddhism and Psychoanalysis*. New York: Harper & Row, 1970, p. 156.

708. DeMartino, Richard, op. cit., p. 159.

709. Kodera, Takashi James, *Dogen's Formative Years in China*. Boulder: Prajna Press, 1980, p. 25.

710. Today, this anecdote which opens "The Gateless Barrier" (**WMG** 無門關 case 1, **T**48{2005}292c21-22) is probably the most famous *koan*.

711. The translation is from **LJLS** 臨濟錄 [Sasaki tr.], pp. 11-12.

712. Not only monks at the feet of the master felt this effect; even present-day researchers are not immune. A case in point is the excellent sinologist and buddhologist Paul Demieville who, driven among other reasons by fascination with and admiration of Master Linji, spent a number of years researching and translating the Master's records and then confided to Anna Seidel that after all he was not quite sure whether Linji was a quack or a great master, whether he was fake or genuine.

713. Changqing Huileng 長慶慧稜 (854-932), a co-disciple of Yunmen under Master Xuefeng Yicun 雪峰義存. For biographical information, see *Zen Dust* pp. 291-294 and **ZGD** 禪學大辭典, p. 105d.

714. This quote is also found in **BYL** 碧巖錄 case 18, **T**48{2003}158c16 and case 31, 171b16.

715. *Rutou chu* 入頭處: see note 1017.

716. Translation from **LJLS** 臨濟錄 [Sasaki tr.], p. 7.

717. **BYL** 碧巖錄 case 67, **T**48{2003}197b25.

718. **BYL** 碧巖錄 case 57, **T**48{2003}190c27.

719. DeMartino, Richard, "The Human Situation and Zen Buddhism." In: Fromm, Erich, Suzuki, D.T., and DeMartino, Richard:*Zen Buddhism and Psychoanalysis*. New York: Harper & Row, 1970, pp. 157-158.

720. **LJL** 臨濟錄 **T**47{1985}498b15.

721. The translation of the last sentence stems from **LJLS** 臨濟錄 [Sasaki tr.], p. 13.

722. *Shoujiao* 手脚. See note 664.

723. *Chengdang* 承當. See note 977.

724. *Laoye* 老爺. This could simply refer to the masters of the Chan school. However, analysis of the use of this expression in this and other texts indicates that it more likely is a reference to one's own true self. The expression is used three times in this text. Once (551b3) a monk asks: "When the assembly gathers like a cloud, what should it discuss?" The Master replied, "Deceiving the *laoye* of your own house." The other occurrence (552a13) is clearer: "You're trying to comprehend the master or mistress of your own house." The appearance of the word 'mistress' *laoniang* 老孃 is a reason for favoring the given interpretation, as there were no known female Chan masters. Cf. also

MZHL 睦州語録 ZZ118: 113b13 and 117c17.

725. See p. 136 ff.

726. *Fuzi* 拂子. "A horse-tail mounted on a handle, originally used by Indian Buddhist monks to drive away insects. In the Ch'an sect, one of the insignia of office of a high ranking priest." (Iriya, Sasaki, and Watson: *On Some Texts of Ancient Spoken Chinese* (unpublished manuscript), p.30. Cf. also Demiéville's note in **LJLD** p.37, and **LJLS** 臨濟録 [Sasaki tr.],p.68 (note 28).

727. *Tianmo* 天魔: one of four or five Maras (魔羅). The king of the sixth heaven at the top of the world of desire, this demon king obstructs the Buddhist truth and interferes when someone tries to do good. For sources, cf. **BD** 仏教語大辞典, p.985a. See also **SH** Soothill/Hodous, p. 148a.

728. A possible alternative translation: [Someone] asked [Master Yunmen], "What is the monk's practice?" The Master replied, "[I] can't understand." [The questioner] carried on, "Why is it that [you] can't understand?" The Master said, "Just hold on to '[I] can't understand'!"

729. This exchange forms case 77 of the **BYL** 碧巌録 (**T**48(2003)204b11) and, with an insignificant textual difference, case 82 of **XTSG** 雪竇頌古 (**ZG** 禅の語録 Vol.15, p.229). Places where a different answer is given to the same question include **CC** 祖堂集 3.94.13, **CDL** 景徳傳燈録 **T**51(2076)339a4-6, and **MZHL** 睦州語録 ZZ118:113b8. I translate the last as follows: "[A monk] asked, 'What is a statement that transcends Buddha and goes beyond patriarchs?' Master [Muzhou] at once took his staff and showed it to the assembly: 'I call this a staff; what do you call this?' The monk was speechless. Master [Muzhou] once again took the staff, showed it, and said, 'It is you who asked about a statement that trancends the Buddha and goes beyond the patriarchs, isn't it?' The monk was speechless. *Hubing* 餬餅: "Sesame bun". According to Prof. Iriya (**ZG** 禅の語録 Vol.15, p.230) this refers to a baked bun made from wheat flour dough and sprinkled with sesame seeds. This sort of bun (10-15 cm in diameter) originated in China's western territories but seems to have been common also in other regions of China in Yunmen's time.

730. *Zhuoran* 酌然. See note 1011.

731. Translation by Cleary, Thomas and Cleary, J.C., *The Blue Cliff Record.* Boulder & London: Shambhala, 1977, p. 509.

732. Both **CDL** 景徳傳燈録 **T**51(2076)358a6 and **WDHY** 五燈會元 ZZ138,278c16 add *ren* 人 between *ji* 記 and *shuo* 説.

733. See note 675.

734. *Xingzao* 性燥. See note 662.

735. *Geteng* 葛藤: see note 1086.

736. *Shuo geteng* 説葛藤. For *geteng* see note 1086.

737. *Shihui niaohuo nizhu jiegou* 屎灰尿火泥猪疥狗: Maybe this whole phrase which was not found elsewhere should probably be taken literally as a strong curse: "Shit - ash - piss - fire - dirty pig - scabious dog! You don't even know good from bad!"

738. DeMartino, Richard, "The Human Situation and Zen Buddhism." In: Fromm, Erich, Suzuki, D.T., and DeMartino, Richard: *Zen Buddhism and Psychoanalysis.* New York: Harper & Row, 1970, p. 161.

739. DeMartino, Richard: op. cit., p. 163.

740. See note 354.

741. DeMartino, Richard, op. cit., p. 164.

742. DeMartino, op. cit., p. 164. This essay contains (pp. 163-167) the best discussion of great doubt.

743. Translation from **LJLS** 臨濟録 [Sasaki tr.], pp. 16-17.

744. Translation from **LJLS** 臨濟録 [Sasaki tr.], p. 45.

745. See Cleary, Christopher, *Swampland Flowers: The Letters and Lectures of Zen Master Ta Hui*. New York: Grove Press, 1977, p. XV.

746. *Geteng she* 葛藤社. For *Geteng* cf. note 1086. *She* means "group", "association"; does Yunmen here simply refer to his own words, or does he mean groups of exchanges by other masters (possibly sets of notes of verbal exchanges)?

747. *Yiren zongheng* 一任縱横. Yunmen also uses *Zongheng* ("from nord to south and east to west", "without hindrance") in the expression *qizong baheng* 七縱八横 which signifies complete freedom. Cf. **BYL** 碧巖録 case 11, T48(2003)152b8 where the combination *yiren qizong baheng* 一任七縱八横 is found.

748. *Shuo geteng qu* 說葛藤去. The verbal suffix *qu* suggests an imperative. For *Geteng* see note 1086. Both **CDL** 景徳傳燈録 and **WDHY** 五燈會元 have only *geteng*; these texts thus read: "All the Buddhas, [countless like] grains of sand, are engaged in discussions in [this line] here."

749. Slightly different texts of this short sermon are found in **CDL** 景徳傳燈録 **T**51(2076)358a19-21 (translated in Chang, *Original Teachings* p.290) and in **WDHY** 五燈會元 ZZ138:278cd2-4 (translated in Luk's *Chan and Zen Teachings II*, p.196).

750. *Huangquan* 黄泉: the underworld, the world of the dead.

751. The almost identical sermon in **YML** 564a1 has: "Now is there anyone who can understand?"

752. *Zhanboguo* 占波國 (also written 占婆 or 贍波): Champa, a part of Indochina around today's Vietnam.

753. The almost identical sermon in **YML** 564a2 adds: "In place [of his students, Master Yunmen] said: "Laugh! 哂"

754. A sermon of identical content (except for an additional remark by Yunmen at the end) and only slightly different wording is found in the second chapter of this text (563c29-564a3).

755. This passage appears also in **WDHY** 五燈會元 ZZ138:280a18 and in **BYL** 碧巖録 case 60, **T**48(2003)192b8.

756. *Tipozong* 提婆宗: In Chan, this refers to the 15th Indian patriarch Kanadeva's school. As a successor of Nagarjuna, he was thought to be the author of the *Bailun* 百論 (T30(1569)) and also stands for the whole Three-Treatise tradition (*Sanlunzong* 三論宗). Yunmen mentions this school one

more time (566b1). Cf. also **BYL** 碧巖録 case 13, **T**48(2003)153c20-154b26, and the note by Iriya et al. in **ZG** 禅の語録 Vol.15, p. 47.

757. This short anecdote is also found in **BYL** 碧巖録 case 13, **T**48(2003)154a3-5 and in **WDHY** 五燈會元 ZZ138:279d1-3.

758. The earliest source for this saying (though with a slightly different text) seems to be **CC** 祖堂集 2.21,2 (see also 2.84,14 and 4.13,6). Its author is likely to be Chan Master Chuanzi Decheng 船子德誠 (? - 880), a successor of Master Yueshan Weiyan 藥山惟儼 (745-828). It appears in the form cited by Yunmen in **CDL** 景德傳燈錄 **T**51(2076)315b25 and also in **BYL** 碧巖録 case 42, **T**48(2003)180a8.

759. Zhaozhou shiqiao 趙州石橋: This stone bridge is mentioned several times in the **ZZL** 趙州録; see **ZG** 禅の語録 Vol.11, pp. 271, 272, 347, and 404. It is also featured in **BYL** 碧巖録 case 52, **T**48(2003) 187a21 ff.: "A monk asked Zhaozhou, 'For a long time I have thought of the stone bridge of Zhaozhou, but now that I've come here I just see a log bridge.' Zhaozhou replied, 'You just see the log bridge, you don't see the stone bridge.' The monk asked, 'What about the stone bridge?' Zhaozhou answered, 'It lets asses cross, it lets horses cross.'" For additional information on the history of this bridge, see Iriya et al.'s note in **ZG** 禅の語録 Vol.15, pp. 153-4.

760. Jiazhou daxiang 嘉州大像: A famous colossal stone image of Maitreya which stood in Jiazhou. It was built during the Tang period by a monk of the name Haitong 海通 (or, according to another tradition, Daoxuan 道宣). Cf. **BYL** 碧巖録 case 38, **T**48(2003)177a26: "This one shout does not only cut off your tongues. Oh! It startles the iron ox of Shensi into a run and frightens the huge [Maitreya] image of Jiazhou to death!"

761. *Ti lu* 體露: this expression is often translated by "body exposed" (see for instance Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 167 and Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961, p. 201). However, the following passage would suggest that "the essence is manifest" might be more a more appropriate rendering: "An Ancient said, 'The spiritual light shines alone, far transcending the senses; its *essence is manifest*, genuine and permanent. It is not captured in written letters.'" (**BYL** 碧巖録 case 62, **T**48(2003)194b25-26)

762. This forms case number 27 of the *Blue Cliff Record* (**BYL** 碧巖録 case 27, **T**48(2003)167b24-25.

763. *Hei manmandi* 黑漫漫地. Cf. **LJL** 臨濟録 **T**47(1985) 649b17 where the same expression is used by Master Linji to describe his own past: "In the past, when I had as yet no understanding, all about me was utter darkness." (**LJLS** 臨濟録 [Sasaki tr.],p.38).

764. *Gensi* 根思. **CDL** 景德傳燈録 **T**51(2076) 356c10 gives *genxing* instead, and the given translation of *gensi* follows this line.

765. *Mending* 門庭. As in **YML** 雲門廣録 **T**47(1988) 545a24, this expression appears to signify "[Chan] teachings".

766. *Dongqu xiqu* 東覷西覷. While this can also simply mean "look East and look West" (as in **CC** 祖堂集 4,127.12 where Deshan 德山 "went in front of the Dharma Hall, looked East and looked West, and then left"), Yunmen is likely to have said *qu* to express "inquire" (cf.**M**10,340).

767. *Shijie* 時節: while this word usually stands for 'season' or some other 'division of time' or some 'time period' like a 'moment', Chan masters often use it when talking about the need to tailor their teaching (and the student's efforts) to the present occasion and circumstances. An interesting

aspect of such 'occasions' is that the same words can, depending on the occasion and circumstances, acquire different meanings. See for instance **CC** 祖堂集 4.120,11 and **BYL** 碧巖錄 cases 4 and 14, **T**48(2003)143b2 and 154c4.

768. YML 553c14; **BYL** 碧巖錄 case 7, **T**48(2003)147c14-15.

769. See **WMG** 無門關 case 1, **T**48(2005)292c21-22.

770. *Fafa benlai fa* 法法本來法: This is a verse attributed to the first Indian patriarch Mahakasyapa. A tentative translation of the whole poem reads as follows: "[Though] each dharma is at root a dharma, there is neither dharma nor non-dharma. How can there in one single dharma be dharma and not-dharma?" 法法本來法　無法無非法　何於一法中　有法有不法 (**CDL** 景德傳燈錄 **T**51(2076)206b3-4). This poem takes up the theme of Shakyamuni's verse earlier in the same text: "[Though] a dharma at root is a dharma without dharma, the dharma-less dharma still is a dharma. Now if you adhere to dharmalessness, how can each dharma still be a dharma?" 法本法無法、無法法亦法。今付無法時、法法何曾法。(**CDL** 景德傳燈錄 **T**51(2076)205c1-2).

771. *Fa benfa wufa* 法本法無法: See Shakyamuni's verse in the preceding note.

772. This quote, Yunmen's question, and the ensuing exhange with the monk are also found in **WDHY** 五燈會元 ZZ138:278b8-11. In the *Blue Cliff Records*, as so often, only one part is offered as a *koan*: the quote is presented as the Master's own words and forms, stripped of his subsequent remark and the ensuing exchange with the monk, case 87 of the **BYL** 碧巖錄 **T**48(2003)212a11ff.

773. *Zhonglun* 中論 **T**30(1564) nr. 24, verses 8 and 9.

774. Translation by Matilal, Bimal Krishna, "A Critique of the Mâdhyamika Position". In: Sprung, Mervyn (ed.), *The Problem of Two Truths in Buddhism and Vedânta*. Dordrecht (Holland) / Boston: Reidel, 1973, p. 57.

775. Murti, T.R.V., *The Central Philosophy of Buddhism*. London: Gerge Allen and Unwin, 1974.

776. Murti, T.R.V.: op. cit., p. 244.

777. Murti, T.R.V.: op. cit., p. 251.

778. Murti, T.R.V.: op. cit., pp. 244-245.

779. Murti, T.R.V.: op. cit., p. 244. Note 4 on p. 244 gives the source of this quote.

780. Murti, T.R.V.: op. cit., p. 246.

781. Murti, T.R.V.: op. cit., pp. 245-246.

782. Murti, T.R.V.: op. cit., p. 239.

783. Some of these issues are discussed and many references to further literature are found in Sprung, Mervyn (ed.), *The Problem of Two Truths in Buddhism and Vedânta*. Dordrecht (Holland) / Boston: Reidel, 1973.

784. The clearest such description is found in DeMartino, Richard J., *The Zen Understanding of*

Man. Ph.D. dissertation, Temple University, 1969, p. 124 ff.

785. T 45 [1854] 78a - 115a.

786. T 45 [1853] 15a - 25a; this chapter was translated into English by Koseki (Koseki, Aaron Ken, *Chi-Tsang's Ta-ch'eng-hsüan-lun: The Two Truths and the Buddha-Nature*. Ph.D. dissertation, University of Wisconsin-Madison, 1977.

787. See also Derk Bodde's note in Fung, Yu-lan, *A History of Chinese Philosophy* Vol II. Princeton: Princeton University Press, 1953, p. 295. However, this interpretation and the arguments in the scheme are the author's. This is particularly the case for italicized parts of this scheme.

788. This concept was advanced by and is discussed in DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 124 ff.

789. See **HG** 464 ff.

790. *Erdiheming zhongdao* 二諦合明中道: the third of Jizang's three kinds of Middle Way. See Jizang's *Zhongguanlun shu* 中觀論疏 **T** 42 [1824] 10c-11a, particularly 11a1-2. **HG** 546-465 presents a lucid description and analysis of these three kinds of Middle Way.

791. *Feizhen feisu zhong* 非眞非俗中: **HG** 465a refers to *Sanlun xuanyi* 三論玄義 **T** 45 [1852] 14b21 and 466a5.

792. DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 124 *et passim*.

793. **HG** 465b.

794. The most recent translation of this chapter is found in Graham, A.C., *Chuang-tzu: The Inner Chapters*. London: George Allen & Unwin, 1981.

795. **BZGL** 百丈廣録 ZZ119:83a1-2.

796. Cf. Cleary's note about this in Cleary, Thomas (tr.), *The Sayings and Doings of Pai-chang*. Los Angeles: Center Publications, 1979, note 14, p. 102.

797. **BZGL** 百丈廣録 ZZ119:83a8-9.

798. The above translations from the *Extensive Records of Baizhang*, and particularly this one, are in spite of some differences much indebted to Thomas Cleary's pioneering effort (Cleary, Thomas [tr.], *The Sayings and Doings of Pai-chang*. Los Angeles: Center Publications, 1979).

799. **LJLS** 臨濟録 [Sasaki tr.], p. 5.

800. This translation is inspired by that of **LJLD** 臨濟録 [Demièville tr.] p. 72, but Demiéville's conclusion that "Chan refuses to distinguish between good and bad" (note on p.74) can be very misleading if understood at an everyday level. On that level, for instance the Chan masters' scathing criticisms which certainly presuppose some distinction between good and bad would be impossible.

801. See the note on the origin of this quote in **LJLS** 臨濟録 [Sasaki tr.], pp. 73-74 (note 80).

802. The **WDHY** 五燈會元 version of this story adds: "The questioner said, 'Since I have brought nothing with me, what can I put down?' The Master replied, 'Then go on carrying it!'" See Akizuki Ryômin 秋月龍珉, *Jôshûroku* 趙州録. Zen no goroku 禅の語録 vol. 11. Tokyo: Chikuma shobô 筑摩書房, 1972, p. 306.

803. Part of this translation stems from Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 44. Snapping one's fingers is a gesture which frightens and chases away evil spirits.

804. Not much is known about Master Qingyuan Weixin 青原惟信 except that he lived in the Song, was a successor of Huitang Zuxin 晦堂祖心 in the Huanglong 黄龍 line of the Linji 臨濟 tradition. For biographical sources see **ZGD** 禪學大辭典, p. 1241a. Jizhou 吉州 is located in Jiangxi province.

805. Such differences of character were sometimes expressed in nick-names also used to characterize lineages, for instance "Yunmen the emperor, Linji the general, Weiyang the ministers, Fayan the merchant, and Caodong the peasants." Cf. **ZGD** 禪學大辭典, pp. 78c, 748c, and 1295a.

806. Iriya, Yoshitaka 入矢義高, "Unmon no zen - sono 'kôjô' to iu koto 雲門の禅・その〈向上〉ということ". In: Iriya, Yoshitaka, *Jiko to chôetsu* 自己と超越, pp. 78-86.

807. See also above, p. 107.

808. See **XSGL** 玄沙廣録 ZZ126:176d17 (Iriya translation and note vol. 1, pp. 12-14.)

809. Iriya, op. cit., p. 86.

810. **LJL** 臨濟録 **T**47(1985)498b18-19; translation from **LJLS** 臨濟録 [Sasaki tr.], pp. 13-14.

811. The most famous example are Zhaozhou's contradictory answers to the same question about the existence of a Buddha nature in plants or animals. See **ZZL** 趙州録 ZZ119: 157c8-9 and 161b14-15.

812. See below, pp. 202-203.

813. As long as no contrary evidence exists, we may thus assume that Yunmen, having awakened in his mid-twenties and having undergone 30 further years of monastic training, was an accomplished master when he, at age 64, became abbot of his own temple. Since the bulk of notes by his disciples were almost certainly taken after the Master's move to Mt. Yunmen, an analysis of the *Records of Yunmen* -- such as that suggested by Prof. Iriya -- which seeks to identify three discrete biographical stages in Yunmen's teaching would without any doubt be bound for failure.

814. In **WDHY** 五燈會元 ZZ138:279a3-5, these words are presented as Yunmen's own.

815. *Ersheng* 二乘: The small Vehicle (Hinayana or Theravada; *xiaosheng* 小乘) and the great Vehicle (Mahayana 大乘) of Buddhist teaching.

816. **BYL** 碧巖録 case 45, **T**48(2003)182a23.

817. See for instance instructions number 11 and 17 of chapter IV.

818. **BYL** 碧巖録 case 34, **T**48(2003)173a6-11.

819. *Chumu wuzhi* 觸目無滯: *Chumu* ('to strike the eye') is an expression which appears in the

Cantongqi 參同契 attributed to Shitou Xiqian 石頭希遷 (700-790). CDL 景德傳燈録 (T51[2076]459b19: 觸目不會道、運足焉知路. '[Whatever] strikes my eye, it does not see the Dao; [wherever] I move my feet, how would they know the road?' Both in Shitou's verse and in Yunmen's address, the absence of any object standing opposite a watching subject is pointed at.

820. *Xinghai* 性海: The deep and boundless sea is a simile for truth / true reality. Cf. for instance BD 仏教語大辞典, p.713a.

821. *Wufeng zaza zhi bo* 無風匝匝之波. This expression is also found in BZGL 百丈廣録 ZZ119:85b10 where knowing of the waves which are all around without any wind is likened to 'the gross within the subtle', while letting go of such knowledge while knowing is said to be like the 'subtle within the subtle, i.e. the sphere of the awakened ones. The expression "stirring up waves where there is no wind" (*wufeng qilang* 無風起浪) is found in other texts; it is mostly used to point out the lack of preconditions for enlightenment. A typical example is found in case 16 of the BYL 碧巖録 (T48[2003]156a21): "A monk asked Jingqing: "I am breaking out and ask you, Master, to break in." Yuanwu comments: "What good is it to raise waves where there is no wind?"

822. *Wushiren* 無事人: For *wu shi* cf. note 947. This is the only occurrence of *wushiren* in this text. The LJL 臨濟録 contains a passage (T47[1985]499b11) that contrasts the Buddhas and patriarchs which are 'men without concern' with people who create karma by striving and practising. The closeness of *wushi* to Zhuangzi's *wuwei* 無爲 is striking. In the guise of a 'translation' of BYL 碧巖録 case 12 T48[2003]153b12, Gundert (Biyanlu p. 245) gives an appropriate interpretation of *wushiren*: "...a man of peace, free of all things and without concern about any matter."

823. *Xiangshang yiqiao* 向上一竅: For *xiangshang* see p. 166. *Yiqiao* can both mean 'the single opening' or 'the single most crucial point'. The latter possibility is given preference here. For 'hole' or '[body] opening', the YML uses the compound *kongqiao* 孔竅 (546b4, 564c12, 571a19).

824. This short talk is cited with a slightly different end in BYL 碧巖録 case 36, T48[2003]174c18-20.

825. *Zhuanju* 轉句.

826. The corresponding text in BYL 碧巖録 case 36, T48[2003]174c20 adds: "[You must further realize] the single opening beyond [duality], and you'll be able to sit in peace. 向上一竅、始解穩坐."

827. See particularly sections F and H of this chapter.

828. See especially T14[475]544b15 ff.

829. T14[475]545a1-2.

830. *Bozasui* 百雜碎: literally, "a hundred miscellaneous pieces". This expression appears only twice in this text. The other occurrence (566a15) reads: "Vimalakirti's realm of wonderful joy is [shattered to] a hundred pieces." Cf. Iriya's note in PJSI 龐居士語録 [Iriya tr.,禅の語録 Vol.7], pp. 135-6. See also MZHL 睦州語録 ZZ118:113c1-2.

831. This short sermon is also contained in WDHY 五燈會元 ZZ138:280a8-10. That text contains a small textual difference (書云 instead of 一畫) which changes the reading considerably. Both rhythm and content suggest that the WDHY's text is corrupt.

832. Dongshan Liangjie 洞山良价 (807-869).

833. *Feifo* 非佛.

834. See also instruction 17 of chapter IV.

835. *Qizong baheng* 七縱八橫: This expression, rare in secular literature, is quite often found in Chan texts (once in **MZHL** 睦州語録 ZZ118:116a12, six times in this text (546b27, 558c29, 559b18, 560a6, 560a7, 560a9), and quite frequently in the **BYL** 碧巖録 [typical example in case 7, **T**48(2003)147a22]). Its literal meaning is 'seven lengthwise, eight across'. Textual evidence is strong (particularly **BYL** 碧巖録 case 7, **T**48(2003)147a22 and case 9, 149b22) for the argument that it means the same as *zongheng* 縱橫, namely, 'freely', 'as one likes' (see **M** 諸橋 27819..103[5], vol. 8, p.1157b, but not vol.1, p.93c!).

836. *Shahuo linshi* 殺活臨時: The same expression is found in Yuanwu's introductory 'pointer' to case 9 (**BYL** 碧巖録 **T**48(2003)149a14: "with a sharp sword in his hand, he can kill or give life as the occasion requires. [...] In the midst of death he finds life, and in the midst of life he finds death."

837. **BYL** 碧巖録 case 5, **T**48(2003)145b9-10.

838. See sections G and H of this chapter.

839. See section H of this chapter.

840. Translation from **LJLS** 臨濟録 [Sasaki tr.], pp. 18-19.

841. DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 146.

842. Hirai Shun'ei 平井俊榮, *Chûgoku hannya shisôshi kenkyû* 中国般若思想史研究. Tokyo: Shunjûsha 春秋社, 1976, pp. 418 ff.

843. DeMartino, Richard J., op. cit., p. 137.

844. DeMartino, Richard J., op. cit., p. 138.

845. DeMartino, Richard J., op. cit., p. 147.

846. DeMartino, Richard J., ibid.

847. DeMartino, Richard J., ibid.

848. YML 551b29, 568c14, 569c12, and 573a13.

849. **BYL** 碧巖録 case 97, **T**48(2003)220a12.

850. **LJL** 臨濟録 **T**47(1985)497c11.

851. Instruction number 17, translated on pp. 202-203.

852. See notes to instruction number 17.

853. YML 550c23.

854. YML 550c24.

855. This is a quote of **XXM** 信心銘 T51[2076]457a18.

856. DeMartino, Richard J., op. cit., p. 139.

857. *Lengyanjing* 楞嚴經, **T** 29[945].

858. *Tiandao* 顛倒: lit., upside down. In Buddhism, this term is often used for the opposite of the true, enlightened way of being and seeing: man's state of delusion. For examples, see **BD** 仏教語大辞典, p.991c-d.

859. *Rulai* 如來: The 'Thus-come' (Tathagata), one of the titles of the Buddha.

860. DeMartino, Richard J., op. cit., p. 145.

861. DeMartino, Richard J., op. cit., pp. 156-158.

862. Shishuang Chuyuan 石霜楚圓 (986-1039).

863. *Feiju* 非句.

864. *Feiju shishi ju* 非句始是句. See note 464.

865. DeMartino, Richard J., op. cit., pp. 156-158.

866. *Wuwei* 無為. This famous concept does not signify simple non-action or not-doing; rather, it stands for 'doing without doing' or 'actionless action'. This is succinctly expressed in **DDJ** 道德經 chapter 3: "[The perfect man] acts without acting; thus everything is managed 為無為則無不治。"

867. In **WDHY** 五燈會元 ZZ138:279a3-5, these words are presented as Yunmen's own.

868. *Ersheng* 二乘: The small Vehicle (Hinayana or Theravada; *xiaosheng* 小乘) and the great Vehicle (Mahayana 大乘) of Buddhist teaching.

869. **SBZ** 禪林僧寶傳 ZZ137:225d3 ff. puts the following quote directly in Yunmen's mouth; furthermore, the master's subsequent comment differs. See note 217.

870. *Zhufa wuyi zhe* 諸法無異者: Seng Zhao quotes this from the ***Mohe banre boluomi jing*** 摩訶般若波羅蜜經 22 **T** 8[223]382c23. See Tsukamoto's ***Jôron kenkyû*** 肇論研究 p. 99, note 115 and Robinson's tanslation in ***Early Mâdhyamika***, p.220.

871. Cf. ***Zhuangzi*** 莊子 8.9-10: "Though the duck's legs are short, to stretch them would make it suffer; though the crane's legs are long, to cut them shorter would make it sad. Thus: what is long by nature needs no cutting off, and what is short by nature needs no stretching."

872. **SBZ** 禪林僧寶傳 ZZ137:225d4 has instead: "It's just that the tall [has] a long Dharma body and the short a short one."

873. *Shifa zhu fawei, shijianxiang changzhu* 是法住法位、世間相常住: see note 221.

874. This passage appears also in **WDHY** 五燈會元 **ZZ**138:280a18 and in **BYL** 碧巖錄 case 60, **T**48(2003)192b8.

875. See especially the examples in section F of chapter III.

876. DeMartino, Richard J., op. cit., p.149.

877. DeMartino, Richard J., op. cit., p. 147.

878. YML 551b29, 568c14, 569c12, and 573a13.

879. YML 570c26.

880. See DeMartino, Richard J., op. cit., p. 149.

881. Ibid.

882. This sermon is also found in **WDHY** 五燈會元 **ZZ**138:280a10-12.

883. *Lünian mengjian* 驢年夢見. See note 657.

884. *Sanjiacunli han* 三家村裏漢. See note 656.

885. *Lünian mengjian* 驢年夢見. See note 657.

886. **BYL** 碧巖錄 case 40, **T**48(2003)178a5.

887. See section G5 of this chapter.

888. Translation from **LJLS** 臨濟錄 [Sasaki tr.], p.13.

889. Cf. for instance Takakusu, Junjiro: *The Essentials of Buddhist Philosophy*, Honolulu: University of Hawaii, 1947, p. 119.

890. DeMartino, Richard J., op. cit., p. 150.

891. YML 558c10-11.

892. The translation follows, with minor changes, Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 537.

893. Translation by Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 541.

894. Hisamatsu, Shin'ichi 久松真一, *Zen to bijutsu* 禅と美術. Kyoto: Bokubisha 墨美社, p. 51 (cited in DeMartino, Richard J., *The Zen Understanding of Man*. Ph.D. dissertation, Temple University, 1969, p. 104).

895. Hisamatsu, Shin'ichi 久松真一, op. cit. p. 66 (cited in DeMartino, Richard J., op. cit., p. 153).

896. DeMartino, Richard J., op. cit., p. 124.

897. DeMartino, Richard J., op. cit., p. 152.

898. Translation from **LJLS** 臨濟録 [Sasaki tr.], p. 3.

899. Translation from **LJLS** 臨濟録 [Sasaki tr.], pp. 8-9.

900. Translation from **LJLS** 臨濟録 [Sasaki tr.], p. 15.

901. YML 553a8-9, 563b22-23.

902. In **BYL** 碧巖録 case 62, **T**48[2003]193c22 ff. where these words are cited, the text says, "Within heaven and earth, in universal space, there is a treasure, hidden inside the mountain of form."

903. YML 563c16.

904. YML 558b16.

905. *Yiduanshi* 一段事. See note 985.

906. *Benshi* 本師: either the Buddha or Bodhidharma.

907. *Layue sanshiri* 臘月三十日: see note 499.

908. DeMartino, Richard J., op. cit., p.155.

909. DeMartino, Richard J., op. cit., p.157.

910. Hisamatsu, Shin'ichi 久松真一, "Some Philosophical, Religious, and Aesthetic Aspects of Zen Buddhism, Part II." Unpublished lecture delivered at Harvard University on October 21 of 1957. Quoted in DeMartino, Richard J., op. cit., p. 171.

911. **BYL** 碧巖録 case 37, **T**48[2003]175b5.

912. **BYL** 碧巖録 case 31, **T**48[2003]170b23-24.

913. **LJL** 臨濟録 **T**47[1985]498c2.

914. **LJL** 臨濟録 **T**47[1985]497b1.

915. Hisamatsu, Shin'ichi 久松真一, "Zen: Its Meaning for Modern Civilization." *The Eastern Buddhist*, New Series, Vol. I, No. 1 (August 1965), p. 35. Cited in DeMartino, Richard J., op. cit., p. 169.

916. Translation from **LJLS** 臨濟録 [Sasaki tr.], p. 11.

917. **LJL** 臨濟録 **T**47[1985]497c9-10; translation from **LJLS** 臨濟録 [Sasaki tr.], p. 9.

918. Translation from **LJLS** 臨濟録 [Sasaki tr.], pp. 9-10.

919. LJL 臨濟錄 T47[1985]498c21.

920. BYL 碧巖錄 case 31, T48[2003]170b24-25.

921. BYL 碧巖錄 case 31, T48[2003]171b19.

922. BYL 碧巖錄 case 34, T48[2003]173b3-4.

923. This is a quote of XXM 信心銘 T51[2076]457a18.

924. Suzuki, Daisetz T., *Zen Buddhism and its Influence on Japanese Culture*. Kyoto: The Eastern Buddhist Society, 1938. Cited in DeMartino, Richard J., op. cit., p. 157.

925. YML 547a19-20.

926. BYL 碧巖錄 case 34, T48[2003]173b1-2.

927. YML 555c5-6.

928. YML 547c11-12.

929. Translation from Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 520.

930. BYL 碧巖錄 case 7, T48[2003]147a22-23.

931. The translation follows, with the exception of an omitted remark in square brackets, LJLS 臨濟錄 [Sasaki tr.], p. 12.

932. See Suzuki, Daisetz T., *Manual of Zen Buddhism*. New York: Random House, 1960, pp. 128 ff.

933. Suzuki, Daisetz T., op. cit., p. 128. This is the final poem to a six-picture version described by Suzuki.

934. The translation follows to some extent that given in Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, p. 312.

935. Cf. WDHY 五燈會元 ZZ138:280c3-5.

936. *Shangtang* 上堂. See LJLS 臨濟錄 [Sasaki tr.], p. 66 (note 3) and LJLD 臨濟錄 [Demiéville tr.], p. 21.

937. *Changdao zhi ji* 唱道之機. *Changdao* literally means "voicing the Dao" or "giving voice to the Dao". In Chinese Buddhism this expression was used for "teaching [of the Buddha dharma]". Here, Master Yunmen employs it in the sense of "teaching by words". The following interesting passage from the CC 祖堂集 3.23,7 ff. illustrates one aspect of this "occasion": "[A monk asked, 'The Ancients said that the Dao is beyond words. But if the Dao is beyond words, who is able to establish this?' Master [Yungai Zhiyuan] said, 'Borrowed words give voice to the Dao; the Dao does not verbalize itself'."

938. *Sanzang wusheng* 三藏五乘: Each vehicle leads to a specific karma reward . Several different

sets of "five vehicles" were current in China (cf. **SH** 112b). As **ZTSY** 祖庭事苑 3a18-b2 points out, Master Yunmen probably thinks of the Tientai set: 1.Rebirth among men by observing the five commandments 持戒得人乘; 2.Rebirth among devas by observing the ten forms of good actions 行十善得天乘; 3.Rebirth among srâvakas by cultivation of the four noble truths 修四諦得聲聞乘; 4.Rebirth among pratyekabuddhas by application of the twelve nidanas 修十二因緣得緣覺乘; 5.Rebirth among bodhisattvas by being equipped with the six paramitas 具六度行得菩薩乘. According to the Zhaolun (**T**45,158a) the first two are worldly vehicles 世間乘 while the last three belong to the vehicles of world-leavers 出世間乘.

939. *Wushi bajiao* 五時八教: This refers to the Tientai classification of the Buddha's teachings into five periods. Cf. for instance *Takakusu 1947*, 131 ff. and *Chen 1964*, 305 ff. This is also commented upon in **ZTSY** 祖庭事苑 3b3-11.

940. *Yicheng* 一乘: the "one vehicle" (Ekayana), or the "vehicle of oneness". According to Nakamura (**BD** 48d), "one" means "non-dual", and "vehicle" signifies a teaching that carries sentient beings towards awakening. In Chinese Buddhist movements other than Chan, this expression was usually employed for the fundamental teaching of a particular sect as recorded in the basic scripture of that sect. Tientai Buddhism as a whole thus came to be called *Yichen*. However, in the Chan movement its meaning was different. As Iriya points out (**PJSI** 龐居士語録 [Iriya tr., 禅の語録 Vol.7],pp.28-29), the emphasis in the Chan movement of the Tang period was in general not on scriptural teachings about or of the one vehicle but rather on one's own realization of "the one [nondual] mind". This realization was seen as the one and only vehicle. As one illustration of this, Iriya cites a passage from Huangbo which I translate: "Thus it is said, 'the Buddha expounded all his teachings in order to save my whole heart-mind. As I have no heart-mind at all, what use are all the teachings?' From the Buddha down to the patriarchs, all have spoken about nothing but this: they exclusively discoursed about the one mind which is called 'the one vehicle'. Hence, even if one searches throughout the universe, there is no other vehicle." (Cf. **ZG**8, p.97; corresponds to **T**48(2012)384b20-23).

941. *Juli chengji* 句裏呈機. Xuetou's poem to case 9 of the **BYL** 碧巖録 (**T**48(2003)149c18ff.) begins with the same expression: "Manifesting ability in a phrase and confronting you head-on, the Adamantine [Buddha] Eye has not a single speck of dust." (Cf. **ZG** 禅の語録 15, pp.35-37 and Cleary's *Blue Cliff Record*, p. 63 for a different interpretation).

942. *Mending* 門庭. Literally, this refers to the place in front of a house, i.e. the entrance. In Chan texts it sometimes refers to a place of practice such as a monastery or the cell of a master, or to the skilful means employed by a master and thus to his teaching. Cf. **ZGD** 禪學大辭典, p. 1232d.

943. *Shige ren* 是箇人. The same expression is found in YML 547a8.

944. *Jiangwei* 將爲: see note 213.

945. This sermon is found, with minor textual variations, in **CDL** 景德傳燈録 **T**51(2076)356c4-15, **CDLK** 景德傳燈録 [高麗本,Yanagida ed., pp.551-552], and **WDHY** 五燈會元 ZZ138:276d11-277a3. A translation of the **CDL** text is found in *Chang, Original Teachings*, pp.283-284, while the **WDHY** text was translated in *Luk II*, pp.183-184. Comparison of this translation with Chang's and Luk's reveals major differences which for the most part are not based on textual differences.

946. *Minyan ren* 明眼人. Cf. other occurrences of this expression in **CC** 祖堂集 4,10.4 and 4,134.13, and in **PJSI** 龐居士語録 [Iriya tr., 禅の語録 Vol.7],p.147 (Sasaki/Iriya/Fraser tr., p.67).

947. *Conglai you sheme shi* 從來有什麼事. **LJL** 臨濟錄 **T47**[1985]498b13-15 is on the same line. Sasaki et al. (p.13) translate *benlai wushi* 本來無事 as "from the beginning there is nothing to do"; in context, this reads: "Followers of the Way, right now the resolute man knows full well that from the beginning there is nothing to do. Only because your faith [in this] is insufficient do you ceaselessly chase about; having thrown away your head you go on and on looking for it, unable to stop yourself." However, the present and other passages of the YML make "nothing is the matter" (in the sense of "nothing is wrong") seem preferable as a rendering of *wu shih* 無事, and "what's the matter?" ("what's wrong?") or "is anything the matter?" appear to be the translations of choice for *you sheme shi* 有什麽事.

948. *Xiang maimo* 相埋沒. While there *are* examples in Chan literature where this expression means "burying" (**CC** 祖堂集 2,19.1 ff.; **T47**[1995] 649b18, it is here and elsewhere in the YML (as well as in modern Chinese) used for "leaving someone in the dark" or "misleading someone". This is supported by the textual variation found in the corresponding passage of the **CDL** 景德傳燈錄 (**T51**[2076]356c8) which has *man ni* 謾你 (deceiving you) instead of the YML's *xiang maimo*.

949. **WDHY** 五燈會元 **ZZ**138:276d15 unfolds the implicit meaning by giving "your mouth's eloquence" (*guguai* 口快).

950. *Hei manmandi* 黑漫漫地. See note 763.

951. *Gensi* 根思. **CDL** 景德傳燈錄 **T51**[2076] 356c10 gives *genxing* 根性 instead, and the given translation of *gensi* follows this line.

952. *Mending* 門庭. See note 765.

953. *Dongqu xiqu* 東覷西覷. See note 766.

954. *Shi ru zijia* 是汝自家. For this use of *shih* see *Iriya 1983*, pp.143-149. According to Ota (*Chûgoku rekishi bunpô*, pp.110-111), *zijia* in its nominal use meant during the Tang and Five dynasties the same as *ziji* 自己, namely, "I" / "myself".

955. *Xiangshang xiangxia* 向上向下: see p. 146.

956. *Ni xin ji cha* 擬心即差. Cf. notes in **ZG** 禪の語錄 Vols. 8 (p.36), 9 (p.132), and 11 (p.91). In these notes this expression which occurs in **ZIFY** 傳心法要, **ZZL** 趙州錄, and **LJL** 臨濟錄 as well as in Zongmi's **CYX** 禪源諸詮集都序 is related to *ni xin yi cha* 擬心已差. This last expression is found in one of Seng Zhao's 僧肇 replies to Liu Yimin 劉遺民 which is included in the *Zhaolun* 肇論 (**T45**:157a6 ff.). As the four characters following this YML passage (*kuang fu you yen* 況復有言) are not different in meaning from those following the Zhaolun's (*kuang nai you yen* 況乃有言), it can be said that this YML passage is more clearly related to the Zhaolun passage than any of the above-mentioned Chan texts. Robinson (*Early Madhyamika*, p.155) translates only up to the Zhaolun passage in question: "The flourishing of words and traces (footprints) produces heterodox paths. But words have something that cannot be traced. Therefore the skillful speaker of words seeks to express what cannot be expressed, and the skillful tracer of traces seeks to trace what cannot be traced." I translate what follows: "[Now in the case of] the ultimate principle, the mystery of emptiness: if setting one's heart-mind [on some object] is already wrong, how much more must one, in speaking [about it], fear to veer off and to be far from what is pointed at!" (For an alternative Japanese translation of this, see Tsukamoto et al.'s *Jôron kenkyû*, p.54). Cf. also **BYL** 碧巖錄 case 90, **T48**[2003]-215a22: "Direct your mind [on something] and you err; move your thoughts and you're obstructed."

957. Slightly different texts of this sermons are found in **CDL** 景德傳燈錄 **T51**[2076]365c15-357a4

(translated in *Chang, Original Teachings*, pp.284-285), **WDHY** 五燈會元 ZZ138:277a3-15 (translated in *Luk II*, pp.184-185, and **SBZ** 禪林僧寶傳 ZZ137:225a18-b11.

958. *Wo shi bubuo yi* 我事不獲已. Other typical occurrences of this expression (**LJL** 臨濟錄 T47[1985]502a14; **BYL** 碧巖錄 T48[2003] cases 5 [144c22] and 8 [148c18] are also in the context of a master who sees himself forced to use discursive teaching as expedient means for the benefit of the listeners. Linji 臨濟 begins his very first sermon (496b12) with these words: "Today, I, this mountain monk, *having no choice in this matter*, have perforce yielded to customary etiquette and taken this seat" (tr. Sasaki et al., p.1). Cf. also the notes by Demiéville (**LJLD** 臨濟錄 [Demiéville tr.] p.25) and Yanagida (**LJLY** 臨濟錄 [Yanagida tr.] p.213.

959. Cf. note 947.

960. Cf. note 948. Another possible translation could be: "If I tell you that right now nothing is the matter, we are already burying each other [under verbiage]. In *The Golden Age of Zen*, p. 219, Wu translates even more freely: "...I am already burying the real thing under verbiage."

961. **CDL** 景德傳燈錄 T51[2076]356c18 adds "just" which is implicit anyway.

962. Cf. pp. 81-82.

963. Thin silk crêpe is a simile for a delusion which is hardly perceptible but nevertheless present. Cf. **ZGD** 禪學大辭典, p. 1260d.

964. *Yiqie you xin* 一切有心.

965. *Mending zhi shuo* 門庭之說. For *mending* see note 765 above. Wu (*The Golden Age of Zen*, p. 220) renders this expression as "decoration on the door of our house", which is also a possibility. One could also (quite plausibly in the context of Yunmen's next sentence) take it to mean "[mere] talk of Chan teaching" in contrast to one's own realization.

966. See note 941.

967. *Keshuihan* 瞌睡漢: "sleepy chap" or "dozy chap". Cf. Yuanwu's poetic description of this state of ignorance: "Sleeping with open eyes in broad daylight" (**BYL** 碧巖錄 case 6, T48[2003] 147a16).

968. Cf. the very similar texts of this sermon contained in **CDL** 景德傳燈錄 T51[2076]356c29 - 357a4 (translated in *Chang, Original Teachings*, p.285), **WDHY** 五燈會元 ZZ138:277a15-b1 (translated in Lu, K'uan-yü, *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961, pp.185-186), and **SBZ** 禪林僧寶傳 ZZ137:225a15-18.

969. See **LJLS** 臨濟錄 [Sasaki tr.], p. 67 (note 13).

970. *Zongheng shizi* 縱橫十字. Literally, "vertically [from North to South] and horizontally [from East to West] crosswise". Cf. also **CC** 祖堂集 5.94,3-4 and **KG** 葛藤語箋 [Yanagida ed.], p. 1044.

971. The implied *zuo* 作 is added in both **SBZ** 禪林僧寶傳 and **WDHY** 五燈會元.

972. *Sima yi* 死馬醫: Prof. Iriya suggested that this might refer to quackery claiming the ability of bringing a dead horse back to life. From two passages in this text (546a21 and 552c13) as well as other examples (**CC**祖堂集 3.66,3; T48[2001]4c21; several in **KG** 葛藤語箋 [Yanagida ed.], p. 1004-5) it is clear that this expression is used by Chan teachers to humbly or self-ironically describe their

own activity. Whether it is alluding to quackery or not, the implication seems to be that giving medicine to a dead animal is an utterly useless effort which can never produce a result.

973. *Yanzhong you xiang* 言中有響. Verbal expression echoes someone's understanding and realization; if these are shallow, it is readily apparent to the master. In his comment on a line by Xuetou, Master Yuanwu 圓悟 mentions this kind of echo: "Echo. When fish swim through, the water is muddied." (**BYL** 碧巖錄 case 9, **T**48(2003)149c18). However, about the enlightened person one may say that "when the wind is still, the waves are calm" (see below).

974. *Juli cang feng* 句裏藏鋒. These "sentences which harbor a sharp point" refer to the sentences of an accomplished monk which, *for the unenlightened*, are incomprehensible and function like the threatening tip of a sword.

975. Very similar texts of this sermon are also found in **CDL** 景德傳燈錄 **T**51(2076)357a10-28 (translated in *Chang, Original Teachings*, p.286) and in **WDHY** 五燈會元 **ZZ**138:277c3-18 (translated in Lu, K'uan-yü (Charles Luk), *Ch'an and Zen Teaching (Second Series)*. London: Rider, 1961, pp.189-190).

976. *Yize yu* 一則語. **CDL** 景德傳燈錄 (宋本) has *yiqie yu* 一切語 and thus makes a more general statement: "In bringing up any word...". *Ze* 則 is, as **ZTSY** 祖庭事苑 7 **ZZ**113 states before setting out on one of its etymological flights of fantasy, a counting particle which in Chan literature is used for *yinyuan* 因縁 'occasion-events' (cf.**KG** 葛藤語箋 [Yanagida ed.],p.606). *Ze* is here rendered as 'case'; the passage that follows lets one assume that Yunmen is bringing up (*ju* 舉) some of his own words.

977. *Chengdang* 承當. **M**5:122b gives "to accept / assume / take over / take upon oneself" as one meaning of this expression. Many Zen dictionaries give different definitions; *Aizawa* for instance defines it as "to affirm another's words" (p.135; Aizawa copied his example from **KG** 葛藤語箋 [Yanagida ed.],p. 923). Yanagida (*Zengoroku*, p.301) says that this expression was used by criminals when acknowledging their crime; unfortunately no source is given. Examples in the YML (546a4, 546b28, 546c9, 547a10, 549b22, 562b2, and 563a24) do not support Yanagida's explanation; rather, "to take over" or "to accept" (sometimes with a critical undertone) suits all occurrences.

978. Cf. the following interesting passage of the present text (556a25-26): "What one calls 'Buddha Dharma' ('Buddhist teaching') has never yet been verbally expressed (*daozhao* 道著). To express it verbally is dropping shit and spraying piss."

979. *Wan rou zuo chuang* 剜肉作瘡. This expression also appears (with *cheng* 成 instead of *zuo* 作) in the preface of the oldest extant "Chan" monastic code, the *Chanyuan qinggui* 禪苑清規 (compiled around the year 1100 by a monk of the seventh generation in the Yunmen line, Master Cujue 慈覺大師). It appears to signify a well-intended but completely superfluous and even harmful effort, an effort which is even more absurd (as there is no boil to begin with) than "cutting out flesh to patch up a boil" (*wan rou bu chuang* 剜肉補瘡). The latter is an idiom which originated in the Tang.
In a seminar on this text (12/82), Prof. Iriya pointed out that the Vimalakirti sutra contains a passage which says that the root-source of sentient beings is originally without any wound and that one ought not to inflict one.

980. "All the same" may mean that in spite of the given arguments the master's discourse still has a function -- namely, to lead the student to his very own actualization. Cf. YML 546c13-14.

981. *Tiandi* 田地.

982. *Lue xu* 掠虚, literally 'plundering the empty'. This expression is not very often encountered in Chan literature, but this text (547a20, 547b14, 549c5, and 550b1) and the **XFL** 雪峰語録 (ZZ119: 573c9, 574b5, *et passim*) contain it several times. It is also found once in **CC** 祖堂集 (2.101,1) in the context of empty talk and flattery that are exchanged between neighbors who are prying on each other. 'Indulging in vain talk' or 'bragging' are alternative translations. When used as a noun, 'windbag' may be the most appropriate rendering; in this case, *han* 漢 is often appended to *luexu* (for instance in YML 546c27, 547a13, 548c4, 551a5, 552a19, and 572b17). For the latter expression, see also **BYL** 碧巖録 case 10, T48(2003)150a16, 150a27, and 150b15-18.

983. *Zuji genjiao xia* 自己根脚下. A possible alternative translation is 'dig below the standpoint of your self'. The expression *genjiao xia* 根脚下 is also found in the writings of Ta Hui 大慧 (T47, 873b8 and 910a25) where it is used to characterize the true practice (which is shunned by those who "love confusion" and who "turn their back on what is correct".

984. Cf. **WLL** 宛陵録 T48,385c17 (**ZG** 禅の語録 8, p.118) and **XSGL** 玄沙廣録 ZZ126:180b and 191c.

985. *Yiduan shi* 一段事. In **BYL** 碧巖録 21 (T48,162a17-19), Yunmen uses this expression in answering a question about "the time when father and mother are not yet born": "From ancient times to the present, there is just *this one thing* 只是一段事; [it is] without 'is' and 'is not', without attainment and loss, without birth and non-birth." Cf. **YML** 552c18 and notes 184 and 993 on *benfen* 本分.

986. *Zuofo* 祖佛. Can also be translated as "Patriarch-Buddha" (cf. **LJLS** 臨濟録 [Sasaki tr.]p.7 and p.71). Yanagida writes that this expression arose in the Chan movement of the late Tang. *Fozuo* 佛祖 was used earlier, and Yanagida thinks that the reversion of the two characters expresses an emphasis on 'patriarch' (**LJLY** 臨濟録 [Yanagida tr.],pp.73-74). The **LJL** 臨濟録 has several almost identical formulations (T47,497b8;497c1;502a13). The one which is most strikingly similar to this passage of the **YML** 雲門廣録 reads as follows: "This very you standing distinctly before me without any form, shining alone -- this can expound the Dharma and listen to it! Understand it this way, and you are not different from the Patriarch-Buddha." T47,497b28-c1; tr. **LJLS** 臨濟録 [Sasaki tr.],p.9.

987. *Xingen* 信根. **LJLS** 臨濟録 [Sasaki tr.,p.2) translates this expression (from **LJL** 臨濟録 496c2) by "root of faith", **LJLD** 臨濟録 [Demiéville tr.,p.28) as *confiance* (confidence, trust). Demiéville adds "in yourself" by way of a note (op.cit.,p.29) in which he justifies his choice of *confiance* rather than *foi* (faith).
This term has played an important role in Chinese Buddhism; the *Awakening of Faith* 大乘起信論, for instance, aims as a whole at awakening this "root of faith" in the reader (cf. Hakeda 1967,p.24). Ta Hui said (T47,878b17) that it is "the basis of becoming a Buddha".

988. *E ye* 惡業. "Evil conduct in thought, word, or deed, which leads to evil recompense; evil karma" (Soothill/Hodous,p.372). Yunmen uses this expression to characterize sentient beings (**YML** 雲門廣録 549b6). Ta Hui (T47,895a3) elaborates on this by saying that everything an ordinary [unenlightened] person (*su ren* 俗人) does, hears, and sees is nothing but *e ye* (cf. also the remarks of Mian 密菴 to this theme (T47,973c13)). Linji 臨濟 throws light on this from the viewpoint of the enlightened one (T47,499b8 ff.); he states:"When I look back over the past twelve years for a single thing having the nature of karma, I can't find anything even the size of a mustard seed" (T47,499b26-27, tr. **LJLS** 臨濟録 [Sasaki tr.],p.19).

989. *Toujiao* 頭角 "horns", and weeds (*cao* 草), are in Chan literature often associated with dualistic attachment or delusion in general. Cf.**BYL** 碧巖録 95 (T48,218a19-21): "Where there is a Buddha, you must not stay; if you do, horns sprout. Where there is no Buddha, quickly run past; if you don't, the grass will be ten feet high." "Horns" are also mentioned in connection with verbal explanations or statements (*shuozhe* 説著) that do not come out of enlightened wisdom. **CC** 祖堂集 has

several examples (CC 2.17,7; 3.91,7-8; 4.119,10; 4.120,6). In CC 祖堂集 4.119,13 Nanquan (南泉) says: "As long as wisdom is not reached, [I] absolutely forbid verbal statements (*shuozhe* 説著). If you talk (*shuozhe* 説著), horns will sprout." Cf. also **CDL** 景徳傳燈録 (T51, 381b29).

990. *Boxiang* 鉢嚢: "bowl bag". "The 'bowl bag' is the sack in which monks carry their begging bowl and other small necessities when they are on pilgrimage." (**LJLS** 臨濟録 [Sasaki tr.],p.78, note 130).

991. Cf. **LJL** 臨濟録 499c10: "The non-dependent man of the Way who right now before my eyes is listening to my discourse, clearly distinguishable, [it is you who've] never yet lacked anything." (**LJLS** 臨濟録 [Sasaki tr.],p.20).

992. *Dazhangfu han* 大丈夫漢. This term is also found in other Chan texts (for instance T47,500c27 and 502b29) and has been translated as "resolute fellow" (**LJLS** 臨濟録 [Sasaki tr.],p.27) and as "*un gaillard qui est un __grand homme__*" (a fellow who is a __great man__) (**LJLD** 臨濟録 [Demiéville tr.],p.125). *Dazhangfu* 大丈夫 alone has been rendered as "a man of great will" (Suzuki, *__Manual__*,p.96) and "great men of power" (**BYLC** 碧巌録 [Cleary tr.],p.552). The happiest translation, which we attempt to follow here, has been proposed by Iriya et al. in **ZG** 禅の語録 Vol.15,p.243: *ichininmae no otoko* --人前の男 (which has a good German counterpart in "*eine ganze Portion*" ["a whole portion"]). A description of such a man can be found in T48,396b3ff. (tr. by Suzuki in *__Manual__*,pp.96-97).

993. *Wufen* 無分. Cf. Iriya (**ZG** 禅の語録 Vol.7,p.103) on *youfen* 有分 (which has been translated as "to be endowed with it" in **LJLS** 臨濟録 [Sasaki tr.p.60]). Iriya emphasizes the connection of this term with others such as *benfeng* 本分 and *fenshang* 分上 and thus links *fen* 分 to one's potential to get enlightened. See also Demiéville's masterly discussion of the various meanings of *fen* in the *__Annuaire du Collège de France__* 1948-49, pp.158-160.

994. *Bu zhuobian* 不著便. An alternative rendering is "to be in bad shape". This otherwise rather rare expression is found seven times in this text (546c9; 551a2; 553a21; 560b10; 566b20; 567c2; 571c17). In the **LJL** 臨濟録 (506b29-c1) it is understood as "not doing well" (**LJLY** 臨濟録 [Yanagida tr.,p.272 and Sasaki tr. p.61). Demiéville (p.240) translates it as "*Je n'ai pas de chance*" (I have no luck) and refers to two passages in **CC** 祖堂集 (2.92,9 and 2.112,6) that "seem to have this meaning". One may note that in both of these passages this expression is used by Yunmen's teacher Xuefeng 雪峰. Especially the second indeed supports Demiéville's rendering. The positive form *zhuobian* 著便 is found on both stelae which were erected in Yunmen's memory; both use it in the same context: When Yunmen was already losing strength and approaching death and an attendant brought him hot [medical] broth, he handed the bowl back with the words: "First: I'm fine; second: you are fine 第一是吾著便第二是汝著便."

995. *Guren* 古人. The passage in **YML** 547a21, among others, indicates that this expression is also used for living or recently deceased masters.

996. *Rulu* 入路. **YML** 547a24-25 explains how these words are to be used in practice: "Try to get a firm hold on [them], pondering on them from all angles -- after days or years, an entrance will by itself open up."

997. *Zhenzhong* 珍重. In **LJLS** 臨濟録 (Sasaki tr.,p.2 *et passim*) this is translated as "take care of yourselves". Demiéville explains in a note (**LJLD** 臨濟録 (Demiéville tr.,p.29) that this was a current expression used when saying good-bye, and that among Buddhist this could be understood in a spiritual sense. He thus renders it as *salut* which includes this double meaning. Conversely, *Gruess Gott* is an example of a greeting which for most German speakers has no religious connotation; but among Christians it can be used in its obvious "religiously loaded" sense.

998. This short sermon and the following exchange are cited, with some textual differences, in **WDHY** 五燈會元 ZZ138: 280a2-6 (translated in Luk, *Chan and Zen Teachings II*, p. 207). Furthermore, **BYL** 碧巖録 case 62 (**T**48{2003}194b6-10; translated in Cleary, pp.402-403) and **ZMTY** 宗門統要 (ch. 9) contain part of the text.

999. In a lecture (June of 1983) Professor Iriya pointed out several similar passages in the records of Yunmen's co-disciple Xuansha. For instance in **XSGL** 玄沙廣録 ZZ125:181b2 we read: "Man is man, deva is deva, asura is asura, fish and dragons are fish and dragons, and hell-beasts are hell-beasts."

1000. *Anshan* 案山 (sometimes written 按山): According to **ZGD** 禪學大辭典, p.13d this refers to a low mountain standing in front of a higher one. The latter is called *zhushan* 主山 ("main mountain"). This explanation is based on a passage which is cited, among others, in **KG** 葛藤語箋 [Yanagida ed.], p.988. The Records of Yunmen contain another example which is not mentioned in **KG**: "Thunder [on the] *anshan*, rain [on the] *zhushan*". The examples indicate that the meaning of *anshan* could indeed be a low mountain or hill in the foreground which contrasts with some bigger one in the background. The fact that the corresponding passage of the **BYL** 碧巖録 (**T**48{2003}194b8) says not just 'pick up the *anshan*' but 'pick up the *anshan* **in front of you**' (拈面前按山) supports this. No basis appears to exist for Luk's and Cleary's translation of *anshan* as "immovable mountain".

1001. From here on, the **BYL** 碧巖録 and **ZMTY** 宗門統要 (ch. 9) texts differ completely.

1002. *Huatou* 話頭. This expression appears to have been used well into the Song period with the simple meaning of "conversation" or "subject of conversation" (cf. for instance the examples given in **M**10,455b) . It is found only once in **CC** 祖堂集 (3.95,2) in a passage similar to YML 549a29-b2: "[A monk] asked, 'How about when I swallowed all in one gulp?' Master [Yunmen] said, '[Then] this old monk is in your belly.' The monk said, 'Why should you be in my belly?' Master [Yunmen] said, 'You reproduce my words!" The two occurrences in the *Xuetou songgu* 雪竇頌古 (**ZG** 禅の語録 Vol.15, pp.112 and 143) also have the above-mentioned meaning. With and after Tahui Zonggao (大慧宗杲; 1089-1163), however, *huatou* was increasingly used to refer to a phrase given by a Chan master to his student in order to have the student raise doubt. Such a *huatou* often consisted of the kernel or in some cases the whole of a *gongan* (公案; jap. kōan). Cf. for instance **ZG** 禅の語録 Vol.17, pp. 132 and 182.

1003. The first part of this sermon (YML 548b2-5), the exchange (548b5-7), and the second part of the sermon (548b7-22) are included wholly or partly in the following texts:
- **WDHY** 五燈會元 ZZ138:278b11-c10 gives the whole text with minor differences (translated in Luk's *Ch'an and Zen Teaching II*, pp.194-5).
- **CDL** 景德傳燈録 **T**51{2076}357c13-27 includes almost the entire second part of Yunmen's sermon. This somewhat different text is translated Chang's *Original Teachings*, pp.288-289.
- **BYL** 碧巖録 case 77, **T**48{2003}204b11-12 takes up part of the exchange (YML 548b5-6) and of the following sermon (BYL 204b18-26; YML 548b7-15). Cf. Cleary's *Blue Cliff Record* pp.506-7.
- **CRL** 從容録 **T**48{2003}277b7-17 quotes, with minor differences, YML 548b2-12.

1004. *Qiancha tongche* 千差同轍. These words probably have to be seen in contrast to words that "come out of the rut" (*chuche* 出轍); the latter are described by Baizhang in the following way: "'Not one, not different; not limited, not eternal; not coming, not going': these are living words, words that come out of the rut. 'Neither bright nor dark, neither Buddha nor sentient being': all [of these words] are like this" (**BZGL** 百丈廣録 ZZ119:88b1-2).
Accordingly, 'words that put the thousand differences into a rut' would be so-called 'dead words', i.e. "words of positive metaphor, dead words, words for ordinary people." (**BZGL** 百丈廣録

ZZ119:84a14 ff.).

1005. *Huamen zhi shuo* 化門之說. Nakamura (**BD** 仏教語大辞典, p.293c) explains that *huamen* refers to the perspective of saving sentient beings. Chan literature has many examples for this use of *huamen*, for instance **T47** 631c13 and **T48** 517b2.

1006. *Naseng* 衲僧: "patchrobed monk". In the YML and other Chan texts this expression is sometimes used with the implied meaning of "true monk" or "accomplished monk" (see for instance YML 547a7, 552b20, 555c5, etc.); this is the case here. However, examples where *naseng* simply means "monk" are also frequently met with (for instance in **MZHL** 睦州語録 ZZ118:114a17, **BYL** 碧巖録 case 30 **T48**(2003)169c27-28, etc.).

1007. *Caoxi* 曹溪: place in the Qujiang district (曲江縣) of northern Guangdong province, famous for the Baolinsi (寶林寺) where the Sixth Patriarch is said to have sojourned and taught (cf. Yampolsky, *Platform Sutra* p.71 ff., and *Zen Dust* p.167 ff.). As seen here, this expression often refers to the Sixth Patriarch himself.

1008. *Pingchen* 平沈. The given translation is tentative; it aims at conveying the image of an object that sinks despite being in horizontal position. Alternative translations: "...will sink quietly", or "He will sink at the same rate as the Sixth Patriarch's Unique Way".

1009. *Daode* 道德. See 611.

1010. This exchange forms case 77 of the **BYL** 碧巖録 (**T48**(2003)204b11) and, with an insignificant textual difference, case 82 of **XTSG** 雪竇頌古 (**ZG** 禅の語録 Vol.15, p.229). Places where a different answer is given to the same question include **CC** 祖堂集 3.94.13, **CDL** 景德傳燈録 **T51**(2076)339a4-6, and **MZHL** 睦州語録 ZZ118:113b8. I translate the last as follows: "[A monk] asked, 'What is a statement that transcends Buddha and goes beyond patriarchs?' Master [Muzhou] at once took his staff and showed it to the assembly: 'I call this a staff; what do you call this?' The monk was speechless. Master [Muzhou] once again took the staff, showed it, and said, 'It is you who asked about a statement that trancends the Buddha and goes beyond the patriarchs, isn't it?' The monk was speechless. *Hubing* 餬餅: "Sesame bun". According to Prof. Iriya (**ZG** 禅の語録 Vol.15, p.230) this refers to a baked bun made from wheat flour dough and sprinkled with sesame seeds. This sort of bun (10-15 cm in diameter) originated in China's western territories but seems to have been common also in other regions of China in Yunmen's time.

1011. *Zhuoran* 酌然. This expression is usually written differently (灼然). It is often used in Chan literature (for instance YML 551c26, 568a2, 568c14, MZHL 113a11, 115a1, etc.). More information and examples are found in **KG** 葛藤語箋 [Yanagida ed.] p. 979 and in his **ZKB** 禪林句集辨苗 [Yanagida ed.] p. 1124. Interestingly, **ZTSY** 祖庭事苑 **ZZ** 113:5c10 comments on this expression in the context of YML 551c26. If one assumes that Muan commented upon the first occurrence of an expression in his text, one would have to conclude that the present passage originally did not feature this expression, or that it was found at a different place inside the YML text.

1012. *Daoli* 道理. The Ming text ot the YML, **WDHY** 五燈會元, and **CDL** 景德傳燈録 left this out, but the **BYL** 碧巖録 and **CBL** faithfully took it over. In a lecture (October of 1983), Prof. Iriya suggested to either leave this out or add *tso* 作: "...and by indulging in [vain] speculations".

1013. *Jian wen jue zhi* 見聞覺知. Literally, "sight, hearing, feeling, knowing". This refers to the six "sense" faculties or functions; *jue* 覺 ("feeling") includes the faculties of smell, taste, and touch, and *zhi* 知 stands for consciousness. See also next note.

1014. *Sheng se fa* 聲色法: this either means "dharmas of sound and form" or, more likely, points to all objects of perception (cf. **BD** 仏教語大辞典, p.734a-b) by enumerating the first two and the last of the six kinds of objects of perception. The following is a table of the six perceptive faculties (*liu shih* 六識; also called *jian wen jue zhi* [see preceding note]) and their corresponding objects (correspondence to the preceding note's faculties is indicated in brackets):

Six perceptive faculties (六識) (also called 見聞覺知)				Objects of perception		
[見]	sight	眼識	*yanshi*	form	色	*se*
[聞]	hearing	耳識	*ershi*	sound	聲	*sheng*
	smell	鼻識	*bishi*	odor	香	*xiang*
[覺]	taste	舌識	*sheshi*	flavor	味	*wei*
	touch	身識	*shenshi*	sensation	解	*jie*
[知]	knowing	知識	*ershi*	dharma	法	*fa*

1015. The text of **CDL** 景德傳燈録 **T**51[2076] 357c17 (有什麽聲色可與你) makes more sense than the possibly corrupt 有甚聲色法與汝可.

1016. Cf. **LJL** 臨濟録 **T**47[1985]506b5 and **BYL** 碧巖録 case 95, **T**48[2003] 218c14. In both texts, the monks are asked: "What bowl are you looking for?"

1017. *Rutou chu* 入頭處: "[place of] entry", "clue". This does not refer to the very beginning of religious practice but rather to some realization attained after strenuous effort. Cf. Huangbo's **ZXFY** 傳心法要 **T**48[2012A]383c6-7: "If you devote three, five, or ten years [to this] you will without fail attain entry, and [then you] will spontaneously understand." See also YML 547b1 and 549a16, **MZHL** 睦州語録 ZZ119:112a4 and 113d14, etc.

1018. Cf. **LJL** 臨濟録 **T**47[1985]498a16-17: "Followers of the Way, the Buddhist teaching does not necessitate any effort. Just be ordinary and without concern -- defecating, urinating, putting on clothes, eating food, and lying down when tired." (Cf. the slightly different translation in **LJLS** 臨濟録 [Sasaki tr.], pp. 11-12).

1019. *Siji* 死急. See Mujaku Dôchû's comment and well-chosen examples in **KG** 葛藤語箋 [Yanagida ed.],p. 984. A typical example is found in **LJL** 臨濟録 **T**47[1985]502b28 (Sasaki p.36, Demiéville p. 159, Yanagida p. 170).

1020. *Dayezhai* 打野榸. There are several explanations of this expression. **ZGD** 禪學大辭典, p.1237c takes it to mean "to do something useless". *Zhai* means, according to **M**6:490b, the root of a withered tree. According to Professor Iriya (**ZG** 禅の語録 Vol.15, p.142; references provided) this expression is based on a Fujian adage and means "a boisterous gathering", or "going around and raising clamor". Cf. also Mujaku Dôchû (**KG** 葛藤語箋 [Yanagida ed.], p.1017) where this explanation is cited from the **LDHY** 聯燈會要 chapter 21. The YML contains a good number of examples: 548a11, 549b5, 559a2, 568c17, 570b24, and 574c6. Alternative translations are given by Chang (*Original Teachings*, p.289: "beating an old stump") and by Cleary (*Blue Cliff Record* p. 332: "make noise gathering wood"). The former is a translation of the **CDL** 景德傳燈録 passage corresponding to our present YML passage (**T**51[2076]357c27); the latter is a translation of **BYL** 碧巖録 case 48, **T**48[2003]183c20-21.

1021. This sermon is found with minor textual differences in **CDL** 景德傳燈録 T51[2076]357c28-358a7 and in **WDHY** 五燈會元 ZZ138,278c10-17. Alternative translations: Chang, *Original Teachings*, pp.289-

290 (based on **CDL** 景德傳燈録 text), and Luk *Ch'an and Zen II*, p.195 (based on **WDHY** 五燈會元 text).

1022. *Xiangji* 像季. This is the end of the second period of Buddhist teaching. The three periods are:

1. *Zhengfa* 正法: period of the correct or real teaching; 500 years after the Buddha's death
2. *Xiangfa* 像法: period of the semblance or imitative teaching; the following 1000 years.
3. *Mofa* 末法: period of the final teaching; the following 3000 years.

According to Nakamura (**BD** 仏教語大辞典, p.880c) the *xiangfa* 像法 era is so named because its teaching resembles (*xiang* 像) the Buddha's true teaching. Though Buddhist doctrine and practice do exist in this period, they only bear resemblance to the true kind; thus the result of the latter, awakening, is lacking.

1023. *Shiseng* 師僧. In **MZHL** 睦州語録 ZZ118:112a8 and **PJS** 龐居士語録 ZZ120:28d16 (**ZG** 禅の語録 Vol.7,p.57) this expression appears to mean "teacher(s)" or "master(s)". Here, the argument seems to call for a wider meaning, such as "monks" of "masters and monks". *Shisengjia* 師僧家 appears to mean "a real monk" or "a real master" (cf.**BYL** 碧巖録 case 33,**T**48(2003)172b7).

1024. The most famous site of Manjusri worship in China was Mt. Wutai (*Wutaishan* 五臺山) situated near the northeastern border of Shansi province. "Manjusri Bodhisattva was believed to appear frequently on the mountain to teach the Dharma, and thousands of monks as well as common people would make pilgrimages there to pay homage to him. For an account of Wu-t'ai-shan written between 838 and 847 by the Japanese monk Ennin, see Edwin O. Reischauer: *Ennin's Travels in T'ang China*, pp.194-211." (**LJLS** 臨濟録 [Sasaki tr.],pp.74-75, note 89).
Cf. also Kamata **CBS** 中国仏教史辞典,pp.112-113 and Mochizuki **MZ** 佛教大辭典,pp.1239-1243.
Linji (**LJL** 臨濟録 **T**47(1985)498c26-29;**LJLY** 臨濟録 [Yanagida tr.],p.109) chimes in: "There's a bunch of students who seek Manjusri on Wu-t'ai-shan. Wrong from the start! There's no Manjusri on Wu-t'ai-shan. Do you want to know Manjusri? Your activity right now, never changing, nowhere faltering -- <u>this</u> is the living Manjusri." (Quoted from **LJLS** 臨濟録 [Sasaki tr.],p.16).

1025. *Nanyue* 南嶽 mountain (range), situated in the Hengzhou prefecture of Hunan province (湖南省衡州府). Also named Hengyue 衡嶽 (for instance in the corresponding passages of **CDL** 景德傳燈録 **T**51(2076)357c29) and **WDHY** 五燈會元 ZZ138,278c11). According to **ZGD** 禪學大辭典,p.331b the designation *Nanyue* is used since the reign of Emperor Wendi (文帝; re. 581-604). *Nanyue*, *Hengyue* , or *Hengshan* (衡山) are the names of either a 400 km long mountain range consisting of 72 peaks or of one 1200 m high peak. This peak is counted among the Five Sacred Peaks of China and has enjoyed the visits of various emperors. In the Chan tradition the Nanyue mountain range gained fame as the place of residence of such Chan celebrities as Nanyue Huairang (南嶽懷讓; 677-744; cf. **ZGD** 禪學大辭典,p.98b) and Shitou Xiqian (石頭希遷; 700-790; **ZGD** 禪學大辭典,p.201b; *Zen Dust* pp.300-302). Cf. Kamata's historical sketch (**CBS** 中国仏教史辞典,pp.302-303) and Mochizuki **MZ** 佛教大辭典, p.1044.

1026. *Biqiu* 比丘. From the sanskrit *bhiksu*.

1027. *Xiao xin shi* 消信施. Cf.**LJL** 臨濟録 **T**47(1985)500c3-4 (**LJLY** 臨濟録 [Yanagida tr.],p.140): "Blind fools! Wastefully squandering the alms given them by believers everywhere and saying, 'I am a renouncer of home!' all the while holding such views as these!" (Quoted from **LJLS** 臨濟録 [Sasaki tr.],p.25).

1028. *Hei qi xiangsi* 黒漆相似, lit. "like black lacquer". Black lacquer (and also 'black lacquer bucket' *hei qi tong* 黒漆桶) has two different meanings: it signifies either pitchblack ignorance and sticky clinging (cf.**CC** 祖堂集 3.24,13 ff.) or the sphere where all opposition and differentiation is overcome (cf.**BYL** 碧巖録 case 86, **T**48(2003) 211b13/211c16).

1029. *Qu xing* 取性. A colloquial expression meaning "at whim" or "at one's own sweet will". The **YML** has two more occurrences of this expression: T47(1988)547b9 and 548b20. Cf. also Mujaku Dôchû's **KG** 葛藤語箋 [Yanagida ed.],p.970.

1030. *Hualu* 話路, here tentatively translated as "current sayings", possibly just means "theme", "topic", or "word". This is the only time this term appears in the **YML**, and I have been unable to locate it in other texts with the exception of the passages in **CDL** 景德傳燈錄 (T51(2076)358a3) and **WDHY** 五燈會元 (ZZ138,278c13) which reproduce this sermon. Both **ZGD** 禪學大辭典,p.1327a and Nakamura's **BD** 仏教語大辞典, p.1467d define it as "all sorts of topics of talk related to Chan practice"; as basis of their definiton they adduce only the **CDL** passage just mentioned (Nakamura's reference to **CDL** 368a is a misprint).

1031. *Yinke* 印可. This Buddhist term is used both as a verb ('to sanction', 'approve of', 'certify [by seal]') and as a noun ('sealed approval', 'certification'). Examples for its verbal use include **VKN** 維摩詰所說經 T14(475)539c25-26 and **LJSZJ** 楞伽師資記 T85(2837)1290a14 (**ZG** 禅の語録 Vol.2,p.287; Faure *Diss.*,p.733). I translate the **LJSZJ** passage as follows: "Again, it is said that emptiness has neither center nor sides, and that the same is true for the body of all Buddhas. This is what is at issue when I sanction your clear sight of Buddha nature."
Nominal use appears for instance in **LJL** 臨濟錄 T47(1985)506c12-13 (**LJLY** 臨濟錄 [Yanagida tr.],p.275): "After receiving the Seal of Dharma from Huang-po..." (**LJLS** 臨濟錄 [Sasaki tr.],p.62) / "Ayant reçu l'autorisation de Houang-po..." (**LJLD** 臨濟錄 [Demiéville tr.],p.247).
Yin 印 carries the connotation of "mind seal" or "spiritual seal" (*xingyin* 心印 by which a master recognizes a disciple as his [enlightened] spiritual successor). Cf. Mujaku Dôchû's **KG** 葛藤語箋 [Yanagida ed.],p.900; **ZGD** 禪學大辭典,p.55a; **BD** 仏教語大辞典, p.68b; **LJLS** 臨濟錄 [Sasaki tr.], p.74 (note 84); **LJLD** 臨濟錄 [Demiéville tr.], pp. 44, 79, and 247).

1032. *Bofu ye* 薄福業. Yunmen is not alone in warning against these dangers; Linji issues the same warning: "Followers of the Way, don't have your face stamped at random with the seal of sanction by an old master anywhere, then go around saying, 'I understand Ch'an, I understand the Way.' Though your eloquence is like a rushing torrent, it is nothing but hell-creating karma." (**LJL** 臨濟錄 **T47**(1985)498b20-22; **LJLY** 臨濟錄 [Yanagida tr.],p.103; translation from **LJLS** 臨濟錄 [Sasaki tr.],p.14).

1033. *Yanluo wang* 閻羅王 (skt. Yamaraja). This figure has different roles in the Vedic, Brahmanic, and Buddhist traditions; in the last, he is the terrible King of Hell who presides over the judgment of the dead.

1034. *Dingding* 釘釘. Cf. **YML** 雲門廣錄 **T47**(1988)568a2 for the only other occurrence of this expression in this text.

1035. *Chuxin houxue* 初心後學. There are two main possibilities of interpretation:
a) *Chuxin* refers to a young person with short practicing experience, and *houxue* (or *wanxue* 晚學) is someone who decided to embark on the Buddhist Way in his later years. With regard to their realization of Buddhist teaching, both are still beginners. Translation: "A young beginner and/or a late starter" (cf. **ZGD** 禪學大辭典,p.597a).
b) *Chuxin* is an adjectival modifier of the noun *houxue*. Translation: "A beginner-minded late learner", or "an innocent old practicioner". Cf. **CC** 祖堂集 3.46,9.

1036. Both **CDL** 景德傳燈錄 **T51**(2076)358a6 and **WDHY** 五燈會元 ZZ138,278c16 add *ren* 人 between *ji* 記 and *shuo* 說.

1037. *You sheme shi* 有什麽事. The connection of this question with the preceding passage seems on

the surface to be abrupt. After having denounced pilgrimages, the memorizing of sayings, etc. as "a lot of illusion", Yunmen asks his students to get down to their own situation, their "reality": "Is anything the matter with you?"
This same question appears at quite a few other places in the same text (**YML** 雲門廣錄 **T**47(1988) 545b18, 548b16, 552a4, 554b10, 567c27, 569c29, and 570a1). **YML** 雲門廣錄 548b16 reads: "What, besides wearing a robe, eating, moving bowels, and urinating, is the matter?", and 545b18 "Now let me ask you: What has so far been the matter? What are you lacking?". Cf. also **LJL** 臨濟錄 **T**47(1985) (**LJLY** 臨濟録 [Yanagida tr.],p.102; **LJLS** 臨濟録 [Sasaki tr.],p.13) which I translate as follows: "Followers of the Way, right now the full-fledged fellow knows perfectly well that from the beginning nothing is the matter."

1038. The text of this sermon is found, with small differences, in **CDL** 景德傳燈錄 **T**51(2076)358a11-19, translated by Chang in *Original Teachings*, p.290.

1039. *Pangjia* 傍家. This expression (which does not appear in any current dictionary of Zen terminology) seems to mean "[getting lost] on sidepaths", [getting] off the right track" (**LJLY** 臨濟録 [Yanagida tr.], p.82; **BD** 仏教語大辞典, p.1247d; Iriya lecture June 1984). Demiéville notes (**LJLD** 臨濟録 [Demiéville tr.], p.66) that the vulgar meaning of this expression which literally means "neighbor" is unclear. According to Iriya, *jia* is here a suffix without specific meaning. In most occurrences which I have so far located, this expression appears as a modifier of a noun or verb in connection with a critical appraisal of pilgrimages or of the monks' futile quest in general (cf. **CC** 祖堂集 3.78,1; 5.5,9; **LJL** 臨濟録 **T**47(1985)497c28; 500a25; 501a20; 501b11; YML 562c20, etc.

1040. *Henan haibei* 河南海北. If, as Iriya suggested (lecture June 6, 1984), *hai* could refer to the Great Lake (*Taihu* 大湖), this whole expression could signify "all of China": all of South China (south of the Yellow River), and the whole north (north of the Great Lake and the Yangtse River).

1041. *Shengyuan suo zai* 生縁所在. *Shengyuan* alone also means "birthplace" or "native place". Though this meaning is not mentioned in **ZGD** 禪學大辭典, p.530a nor in **BD** 仏教語大辞典, p.706b, examples from this and other Chan texts show clearly that this is what it means (cf. **CC** 祖堂集 3.9,11; 3.104,3; 5.108,1; **ZZL** 趙州録 ZZ118: 154b10; **YML** 雲門廣録 **T**47(1988):549c2, etc.).

1042. The corresponding **CDL** 景德傳燈錄 text (**T**51(2076)358a13) substitutes a conditional phrase for this interrogative one: "Now, if you know it...".

1043. Zhaozhou Congshen 趙州從諗 (778-897). See *Zen Dust* pp. 249-251 for a concise biography. Biographical sources are listed in **ZGD** 禪學大辭典487d.

1044. Cf. note 1024.

1045. Xuefeng Yicun 雪峰義存 (822-908), one of Yunmen's principal teachers. See p. 4.

1046. Wolong 臥龍. Wolongshan 臥龍山 ('Mt. Sleeping Dragon'), situated in the Houguan district in the northern vicinity of Fuzhou city (福州侯官縣), was one of the principal centers of the Xuefeng 雪峰 and Xuansha 玄沙 lines. Several masters were called Wolong, but as Yunmen means to mention well-known figures it seems safe to eliminate those masters who lived later and those who have no biography in the **CC** 祖堂集 which was completed soon after Yunmen's death by monks who were also living in South China. As a result, it seems most likely that Yunmen here thinks of Master Anguo Huiqiu 安國慧球 (? - 913), successor of Yunmen's older co-disciple Xuansha Shibei 玄沙師備 (835-908). After Xuansha's death in 908, Master Anguo went (on request of the ruler of the Min kingdom 閩國) to the Anguo temple on Mt. Wolong (cf. **ZGD** 禪學大辭典 93b). Biographical information on this master is found in **CC** 祖堂集 12, **CDL** 景德傳燈錄 21, **LDHY** 聯燈會要 26, and **WDHY** 五燈會元 8.

1047. There are again a number of masters who were referred to by this temple name. Following the elimination process mentioned above, it seems likely that the master in question is Xiyuan Daan 西院大安 (793-883), Dharma heir of Baizhang Huaihai 百丈懷海. He succeeded to Guishan Lingyou 潙山靈祐 and received the honorary purple robe and a title in 873 (cf. **ZGD** 禪學大辭典 781a). For biographical information, see **SGSZ** 宋高僧傳 12, **CC** 祖堂集 17, **CDL** 景德傳燈錄 9, **LDHY** 聯燈會要 7, and **WDHY** 五燈會元 4. **CDL** 景德傳燈錄 **T**51(2076)358a16 gives Xitang 西堂 instead of Xiyuan; this is very likely to be a copyist's error.

1048. There are again many masters who took their name from the Gushan mountain, but only one is mentioned in the **CC** 祖堂集: Gushan Shenyen 鼓山神晏 (lived, according to Yanagida's *Zenseki kaidai* p. 475, from 862 to 938). He was a dharma-heir of Yunmen's teacher Xuefeng Yicun 雪峰義存. Biographical information is found in **CC** 祖堂集 10, **CDL** 景德傳燈錄 18, and **WDHY** 五燈會元 7. A one-fascicle record of his sayings is contained in **GZSYY** 古尊宿語要 4 and in **GZSYL** 古尊宿語錄 37.

1049. *Luexu* 掠虛. See note 982.

1050. Slightly different texts of this sermon are found in **CDL** 景德傳燈錄 **T**51(2076)358a21-358b4 (translated in Chang's *Original Teachings* pp.290-291) and in **WDHY** 五燈會元 ZZ138:278d4-14 (translated in Luk's *Ch'an and Zen Teachings II*, pp.196-197.

1051. *Ersanji* 二三機. Chang (op.cit., p.290) takes this to mean "two or three opportunities". However, Iriya (lecture, Nov.21, 1986) suggested that this should be read as *diersanji* 第二三機 ("second or third level of Chan action"). The character *zhong* 中 which follows *ersanji* and the whole theme of the sermon support Iriya's reading. The question "on which level of [Chan] activity" something is appears several times in this text (**YML** 雲門廣錄 **T**47(1988), 561c18, 566a1, 566c15, and 573c13).

1052. *Goude* 搆得. *Gou* is sometimes written 構 or 遘. Cf. Mujaku Dôchû's explanations and examples in **KG** 葛藤語箋 [Yanagida ed.],pp. 891 and 906.

1053. *Zhupo* 注破. Other occurrences of this rather rare expression (**YML** 雲門廣錄 **T**47(1988), 562c16; **BYL** 碧巖錄 **T**48(2003) 156c26 and 168b21) confirm that "to elucidate", "to explain thoroughly", or "to settle the matter" are its probable meanings.

1054. *Fuzi* 拂子. "A horse-tail mounted on a handle, originally used by Indian Buddhist monks to drive away insects. In the Ch'an sect, one of the insignia of office of a high ranking priest." (Iriya, Sasaki, and Watson: *On Some Texts of Ancient Spoken Chinese* (unpublished manuscript), p.30). Cf. also Demiéville's note in **LJLD** p.37, and **LJLS** 臨濟錄 [Sasaki tr.],p.68 (note 28).

1055. *Tianmo* 天魔: one of four or five Maras (魔羅). The king of the sixth heaven at the top of the world of desire, this demon king obstructs the Buddhist truth and interferes when someone tries to do good. For sources, cf. **BD** 仏教語大辞典, p.985a. See also **SH** Soothill/Hodous, p. 148a.

1056. *Geteng she* 葛藤社. See note 746.

1057. *Yiren zongheng* 一任縱横. See note 747.

1058. *Naseng shami* 衲僧沙彌. For *naseng* see note 1006. *Shami* ("Buddhist monk") is an abbreviated transcription of Sanskrit "sramanerika".

1059. *Shuo geteng* 說葛藤. For *geteng* see note 1086.

1060. *Shihui niaohuo nizhu jiegou* 屎灰尿火泥猪疥狗: Maybe this whole phrase which was not found elsewhere should be taken literally as a strong curse: "Shit - ash - piss - fire - dirty pig - scabious dog! You don't even know good from bad!"

1061. *Bu zhuobian* 不著便. Cf. note 994.

1062. *Yizhuang lingguo* 一狀領過: *Zhuang* being the indictment or arrest warrant for a crime, Yunmen says here that all three monks committed the same crime. In the earliest stone inscription, this paragraph is added to another short sermon. The text is slightly different: *sanren yizhuang* 三人一狀 (**S959** 實性碑 [Tokiwa], p.11.6). *Yizhuang lingguo* is also found in a similar context in **MZHL** 睦州語録 **ZZ**118: 114b6 and in **BYL** 碧巖録 case 36, **T**48(2003)174b10. See also the remarks (pp. 143-144) on the earliest instances of the word *gongan* 公案 in Chan texts.

1063. *Zhiyou* 知有: Analysis of all occurrences of this expression in this text shows that Yunmen uses it simply in the sense of 'to know that there is ...' (or 'to realize [that there is...]') followed by a noun (see for example 557a29, 562a15, 563a27, etc.). Good explanations with examples about a kind of *zhiyou* which is usually not directly followed by a noun and means 'to know [this matter]' or 'to have realized [this matter]' (i.e., to be enlightened) are found in **KG** 葛藤語箋 [Yanagida ed.] p.904 and **ZG** 禅の語録 Vol.7, pp.108-109. Cf. also **DSL** 洞山良价禪師語録 **T**47(1986B)520a25 ff.

1064. *Jize* 極則: "ultimate norm" or simply "the ultimate" are other possible translations. This exchange is the only one in this text which features this expression. Cf. **MZHL** 睦州語録 **ZZ**118:112b16, **LJL** 臨濟録 **T**47(1985)497b22, **BYL** 碧巖録 case 9, **T**48(2003)149c7, etc. See also two interesting examples in **KG** 葛藤語箋 [Yanagida ed.], p.901.

1065. *Ouou* 吽吽: the mooing of the cow. Yunmen used this several times (555c29, 563c19, 570b9) and Linji once (**LJL** 臨濟録 **T**47(1985)504a3), but it is Yunmen's teacher Muzhou who was most fond of this exclamation. In several instances (**MZHL** 睦州語録 **ZZ**118: 113a8, 114b10, 115b9, 116a14, 116a15) Muzhou uses it after beating or before severely scolding a disciple. In **CLY** 叢林藝苑 p.100 a commentary is mentioned which equates *ouou* with *xuxu* 噓噓. For meaning and examples of *xuxu* see Iriya's commentary to **MZL** 馬祖語録 **ZZ**119:407d12 (**MZLI** 馬祖語録 [Iriya tr.], p.76). Where **S964** 碑銘 [Tokiwa], p.117.5 has *ou*, **S959** 實性碑 [Tokiwa], p.112.5 has *cangtian* 蒼天.

1066. *Luantong* 亂統. Possibly: 'to throw everything into one pot', 'to press everything into one scheme'. See other examples in this (548c23) and other texts (**KG** 葛藤語箋 [Yanagida ed.], p.928). It appears that this expression was mainly used by Xuefeng and his disciples Yunmen and Xuansha.

1067. *Shuiguniu* 水牯牛: a female or a castrated water buffalo. This text mentions this animal several times (551a15, 555b10-11, 559c9), but none of these passages explains what it stands for. In Chan texts, it is quite a popular animal; see for instance the episodes in the **ZZL** 趙州録 involving Nanquan (**ZG** 禅の語録 Vol.11, pp. 24 and 31) and numerous episodes in the **CC** 祖堂集 (Yanagida index p. 958). One of these (**CC** 祖堂集 4,112.1-6) reads as follows: "Monk: I don't ask about the ordinary entering the holy. How about when the holy enters the ordinary? Caoshan: Being able to become a water buffalo. Monk: How about a water buffalo? Caoshan: Indistinct and dark. Monk: What does this mean? Caoshan: [The water buffalo] only thinks of water and grass. Apart from that there's nothing it knows. Monk: What ultimate matter can it attain? Caoshan: It simply is: Encountering water, it drinks water, and encountering grass, it eats grass. Again a monk asked: What about the water buffalo? Caoshan: It does not demonstrate the fruit of holiness."

1068. Cf. **CC** 祖堂集 4,111.9 ff.: "[A monk] asked [Master Caoshan]: How about the monk's luggage?

Caoshan: On the head he carries horns, and on his body a fell."

1069. A somewhat different text of this whole sermon is found in CDL 景德傳燈録 T51(2076)358b6-25. Chang translated it in his *Original teachings* pp.291-292. The BYL 碧巖録 contains parts of this sermon in case 85 (210c7-15; similar to YML 552a7-15) and case 9 (149a24-26; similar to YML 552a10-12). Cf. translations of these BYL passages in Cleary pp. 60 and 549-550.

1070. *You sheme shi* 有什麼事. See notes 947 and 1037. Here, the answer "nothing whatsoever is the matter" is implied. It is thus a statement one would expect from a person for whom everything is fine, i.e. an enlightened one.

1071. *Tou shang an tou* 頭上安頭. Cf. LJL 臨濟録 T47(1985)500c4-6. Sasaki et al. (p.25) translate: "I say to you that there is no Buddha, no Dharma, nothing to practice, nothing to prove. Just what are you seeking thus in the highways and byways? Blind men! You're putting a head on top of the one you already have. What do you yourself lack?" The expression "putting a head on top of a head" is apparently related to the Yajnadatta story (cf. LJLS 72-73, LJLD 66-67, and especially LJLY 82-83 for this story and its sources).

1072. *Xue shang jia shuang* 雪上加霜. This is another simile for superfluous effort. It is often used in short comments to poems in the BYL 碧巖録 (for instance T48(2003)143b20, 144b11, 168b8). Yunmen apparently liked this expression; it is found five times in the YML (552a5, 553a3, 557a4, 562c14, and 565c29).

1073. The above similes all apply to people who are still bound by illusion. Though they pretend to be selfless (lie in a coffin like a corpse), their ego is still alive (they wink an eye).

1074. *Tuosheng* 託生. Literally, "to entrust one's life". According to BD 仏教語大辞典, p.935d, this Buddhist expression either refers to rebirth in the world (entrusting one's life to a womb) or to rebirth in paradise (entrusting one's life to the paradise lotus).

1075. *Pidai* 皮袋: "skin bag". Iriya pointed out in a lecture on this sermon (Jan. 21, 1986) that a monk would never carry a bag made of animal skin. This expression is more likely to be a contemptuous reference to the human body, similar to "rice bag" (*fandaizi* 飯袋子; see for instance YML 572a27 and 572b3). BYL 碧巖録 case 85, T48(2003)210c10 gives *Dupi* 肚皮 ("belly") instead of the YML's *pidai*.

1076. *Gongcaiyu* 公才語. Apart from the CDL's corresponding passage (CDL 景德傳燈録 T51(2076)358b14) and a similar one in BYL 碧巖録 case 85, T48(2003)210c12, no other example was found for this expression. However, Mujaku Dôchû says in the *Shitsurien* (Yanagida Jinbunkagaku kenkyûjo seminar copy p.83) that this expression means the same as *Shangcaiyu* 上才語 ("words of superior ability"). Dôchû evidently came to this conclusion because the BYL uses the latter in a passage which quotes YML 552a10-12 (cf. BYL 碧巖録 case 9,T48(2003)149a24-26). The contrast to the following kind of words (see next note) makes it likely that *gongcaiyu* refers to self-expression of a master and thus indeed corresponds to *shangcaiyu*.

1077. *Jiuchu dachu yu* 就處打出語: words uttered spontaneously, on the very spot. BYL 碧巖録 case 9, T48(2003) has *Jiushenchu dachu yu* 就身處打出語 which Cleary (pp. 60 and 550) translates as "words uttered in reference to the self". Yuanwu's commentary (BYL 碧巖録 case 9, T48(2003)149a26) indicates that these different kinds of words are expedient devices for the benefit of students who have elementary capacities.

1078. *Tiyu* 體語. BYL 碧巖録 case 85, T48(2003)210c13 gives *Tili yu* 體裏語 instead; this could

mean, as Cleary (p.550) translates, "words from within the essence". This passage seems to indicate that in discussing Chan sayings, the monks distinguished between words of relative truth (*dieryi* 第二義; based on events -- expedient medicine for specific diseases) and words of absolute truth (*diyiyi* 第一義; words that embody the true self -- self-expression of the awakened person).

1079. *Laoye laoniang* 老爺老孃. This appears to be a reference to each person's true self. For *laoye* cf. **YML** 551b3 and 553a16 and **MZHL** 睦州語録 **ZZ**118: 113b13 and 117c17.

1080. *Lünian* 驢年. Literally, "in the year of the donkey". It is said that because the donkey is not one of the twelve "branches" (*shier zhi* 十二支) from which Chinese years take their names this simply means "never" (see for instance **KG** 葛藤語箋 [Yanagida ed.],p.986 and **M**12,565b). Iriya pointed out in several lectures that there probably is an additional note of contempt because donkey and dog were China's most despised animals.

1081. Of course, "rest" here has a strong spiritual connotation which is underlined in the following passage.

1082. A simile for extreme personal ostrich-policy: to close one's eyes to anxiety and unrest and pretend that one is at rest.

1083. *Rulu* 入路: "entrance", "way in", "clue" to enlightenment. This expression is most often used in a monk's request: "I implore you, master, to give me some clue" (or: "show me some way in") 乞師指箇入路. See for instance **YML** 545c20 and 550b18, and **CC** 祖堂集 3.17,7; 3.46,9; 3.53,1; 3.107,11.

1084. *Dadi buyu zuojia* 打底不遇作家. Since it is also found in several other texts, this appears to have been a set expression . Dôchû listed some examples (**KG** 葛藤語箋 [Yanagida ed.],p. 976) and concluded that *dadi* means "from the outset", "from the start". This is the interpretation adopted here. However, as Iriya pointed out in a lecture, there is an example in **CDL** 景德傳燈錄 17(**T**51[2076] 337c11) which demonstrates a different usage of *dadi*. There it is used with the meaning of "thoroughly accomplished".

1085. A less informal translation would be "busily" or "in a meaningless frenzy". Cf. the explanation in **ZTSY** 祖庭事苑 **ZZ** 113:5c16. Prof. Iriya mentioned that this expression was since Han times used in the sense of "senseless".

1086. *Geteng* 葛藤. See **LJLY** 臨濟錄 [Yanagida tr.], p. 47 for the different m,eanings of this term. Cf. also **KG** 葛藤語箋 [Yanagida ed.], p. 958 and **LJLD** 臨濟錄 [Demiéville tr.], p. 29. When this word is used in a negative sense, the meaning of 'creepers' (parasitical vegetation) is implied. Words are thus likened to creepers in which one gets entangled. In modern Chinese, *Geteng* thus came to mean "complication".

1087. *Chui zheyao* 槌折腰. A legal term which means "to cut off at the hip". This was a punishment for criminals.

1088. *Shouqu* 受屈. This means literally "to become a victim of injustice" (**R** 4408) or "to undergo brutal treatment", "to be bullied" (**M**2,707a). Cf. also YML 546c8 and 553b17.

1089. Yunmen's teacher Muzhou used to do the same; cf. **MZHL** 睦州語録 **ZZ**119: 114b5.

1090. A somewhat different text of this short sermon is found in **SBZ** 禪林僧寶傳 **ZZ**137:225a1-11. For an alternative translation, see Suzuki, Daisetz T., *Essays in Zen Buddhism (First Series)*. London: Rider & Co., 1958, p. 357.

1091. *Yu ru wei dui wei yuan* 與汝爲對爲緣. *Wei dui* 爲對 is translated as "is an object". *Wei yuan* 爲緣 is translated as "stands in relation".

1092. *Sida* 四大: the four elements earth, water, fire, and wind. These are the elements from which all things are made. Cf. **BD** 仏教語大辞典, p.526c, or **SH** Soothill/Hodous, p. 173a.

1093. *Yuyun* 五蘊: the five skandhas. See **LJLS** 臨濟録 [Sasaki tr.] note 113, p.76, and Cleary, Thomas & J.C., *The Blue Cliff Record*. Boulder & London: Shambhala, 1977, pp. 404-405. Cf. also **BD** 仏教語大辞典, p.355a-b and **SH** Soothill/Hodous, p. 126. Apart from other examples in the YML (555b15, 560b14), a fair number of exchanges in Chan literature make mention of the five skandhas. Among the most interesting are **PJS** 龐居士語録 ZZ120:331a18 and two examples in the *Records of Zhaozhou* (**ZG** 禅の語録 Vol.11, pp. 276 and 352).

1094. *Sanjiacunli laopo shuohua* 三家村裏老婆説話: The grandmother showers her children and grandchildren with love and kindness; in Chan texts, expressions like "grandmotherly kindness" or "compassionate like a grandmother's heart" are found. Yunmen mentioned such grandmotherly kindness several times (**YML** 雲門廣録 **T**47(1988) 552c16, 553a5, and 555b19. See **KG** 葛藤語箋 [Yanagida ed.],p. 1049 for some other examples in Chan literature. In addition, the **CC** 祖堂集 (5.103,3-4) contains a passage where Yunmen's teacher Muzhou uses the expression "Chan of a granny from a three-house hamlet". Compassion shown by a grandmother from a three-house hamlet may be even greater since she has so few persons to distribute it to.

1095. *You shenme zuiguo* 有什麼罪過.

1096. *Xushi ge han shide* 須是箇漢始得. This and other passages of the same kind (for instance YML 557a14 or **BYL** 碧巖録 case 4, **T**48(2003)143b11, and **DSL** 洞山録 523b18-19) indicate that the construction *"xu....shide"* simply means "must".

1097. *Zongcheng zhong* 宗乘中. According to **ZGD** 禪學大辭典, p.487b the expression *zongchen* was used in Chan circles to refer to Chan after Bodhidharma (as opposed to other Hinayana or Mahayana movements). As often, **ZGD** only gives an example from Dôgen's writings. There are, however, numerous examples in Chan literature. In the **BYL** 碧巖録 for instance, the question "Do I have a share in the essential matter of Chan handed down from antiquity?" appears several times (**BYL** 碧巖録 case 5 ,**T**48(2003)145a14; case 22, 162c25, etc.) Cf. also **YML** 雲門廣録 **T**47(1988)559a9.

1098. *Yizhuan* 一轉. This is probably short for *yizhuan yu* 一轉語. **LJLS** 臨濟録 [Sasaki tr.],p.174 notes: "A Chan technical term meaning a word or phrase of deep significance or pertinence which reveals the speaker's degree of insight or which transforms the listener's mind at a crucial psychological moment. One of the best known latter instances of the term is in Case 2 of the Wumenguan. See R.H.Blyth: *Mumonkan*, p.45." This note relates to an instance of *yizhuan yu* in **LJL** 臨濟録 **T**47(1985)503a22. The YML contains also one such example (574a22). Cf. also **MZHL** 睦州語録 ZZ118:113a13 and 115b4.

1099. *Dongxing xixing* 東行西行: "go east and go west". All other occurrences in the **YML** 雲門廣録 (**T**47(1988)546b8, 549c16, 550c25, 551a24 and 562c3) as well as the single example in the **CC** (3.54,5) support a rendering such as "to go wherever one wants". **YML** 551a24 for instance reads: "May someone who can put it right come forward! If there isn't anyone, don't hinder me from going wherever I please". Cf. also **BYL** 碧巖録 case 77, **T**48(2003)204c18.

1100. A somewhat different text of the first few lines of this sermon (553a13-16; up to "try presenting that") is found in **SBZ** 禪林僧寶傳 ZZ137:225a1-11.

1101. *Canchan* 參禪. In this text, this expression is found only once more (551a20: "study Chan and learn about the Way"). Translations such as "to practice meditation" (**LJLS** 臨濟録 [Sasaki tr.], p.24) and "to consult Chan masters" (**LJLD** 臨濟録 [Demiéville tr.] p. 115; both are translations of **LJL** 臨濟録 **T47**(1985)500b18) have been proposed, but the present passage and other examples of usage (particularly **ZDG** 永嘉證道歌 **T48**(2014)396a9 and **BYL** 碧巖録 case 18, **T48**(2003)158a19) suggest that a less specific translation ("to learn about Chan", "to study Chan") is to be preferred.

1102. *Laoye* 老爺. See note 724.

1103. *Maimo* 埋沒: see note 948.

1104. Cf. **LJL** 臨濟録 **T47**(1985)497c11: "Bodhi and nirvana are like hitching posts for asses."

1105. *Bu zhuobian* 不著便. An alternative rendering is "to be in bad shape" or "to be out of luck". See note 994.

1106. See note 390.

1107. *Chushi* 出世: this expression is often used for the appearance of Buddhas in the world (cf. **BD** 仏教語大辞典, p.672); such instances are also found in this text (547a27, 556b26-27, 560b22). But in passages such as this one and **LJL** 臨濟録 **T47**(1985)505b26, a rendering such as "[to become a] temple priest" or "to become head of a temple" (cf. **LJLS** 臨濟録 [Sasaki tr.], p. 55) appears to be more appropriate.

1108. *Ganshijue* 乾屎橛: Much commented upon, this expression was usually translated as "shit-wiping stick" (cf. **LJLS** 臨濟録 Sasaki tr., pp, 3 and 68 [note 24], Yanagida tr. p.52, Demiéville tr. p.33 [includes numerous references]). Using mainly passages from the *Yunmenlu*, Prof. Iriya has recently made a convincing case for the translation given here, "dry piece of shit" (Iriya, Yoshitaka 入矢義高, *Jiko to chôetsu* pp. 94-101. A key argument is a passage in Master Dahui's recorded sayings: "The dog which bites into human excrement (*shijue*) is not a good dog 咬人屎橛不是好狗." (**T47**(1998)872a1-2).

1109. *Luocao* 落草: As Mujaku Dôchû (**KG** 葛藤語箋 [Yanagida ed.], p. 953) points out with authority, this is a vernacular expression referring to a teacher who from his position above lowers himself compassionately into the weeds of delusion and ignorance. In the **BYL** 碧巖録 one finds also some examples of it being used for the ones who have fallen into delusion (for instance **T48**(2003)156c13 [case 16] and 163c7 [case 22]).

1110. *Suiyu shiren* 隨語識人. Yunmen uses this phrase a second time in the following context: "[Master Yunmen] mentioned Xuefeng who had called a monk to step forward. The monk came forward and Xuefeng asked: "Where are you going?" "To group work," replied the monk. Xuefeng said: "Go!" Master [Yunmen] commented: "This is 'following words to get to know a man.'" (**YML** 雲門廣録 **T47**(1988)555a22-23).

1111. This episode forms case 34 of the **BYL** 碧巖録 **T48**(2003)172c19-24.

1112. "Light" (*guang* 光) is commonly used in Chan texts as a simile for enlightenment. Linji (**LJL** 臨濟録 **T47**(1985)498b13) describes enlightenment as follows: "Everywhere is purity, light penetrates all directions, and the myriad things are, as they are, one." Penetration or breaking through (*toutuo* 透脱) is, as the second character *tuo* also indicates, associated with liberation. See for example **LJL** 臨濟録 **T47**(1985)500b24, **MZL** 馬祖語録 ZZ119:407b3, **BYL** 碧巖録 case 16,

T48[2003]156c21 etc.

1113. *Yiqie chu buming* 一切處不明. Yunmen expressed his most pressing problem in similar terms when he went to see Master Muzhou: "The matter of my self *is not clarified*" (*jishi buming* 己事不明; see note 61.

1114. *Fashen* 法身.

1115. *Qixi* 氣息: 'breath', 'to breathe'. This is the only occurrence in this text. The context suggests some meaning like 'what reason is there to puff oneself up?' The *Linjilu* (**LJL** 臨濟録 **T47**[1985]502c01 also contains a single passage with this term: "A great man does not put on the airs of a great man." (In this case, Demiéville's translation [p.161] makes more sense than that of Sasaki et al. [p.37]).

1116. *Qidian badao* 七顛八倒: confusion, disorder, chaos, upside down. Japanese sources tend to take this as "writhing in agony" (*shittenbattô*), but I was unable to find an example for such a reading in Chinese sources. A passage by Zhuxi 朱子 cited in **M** 大漢和辭典 1.104a as well as numerous examples in Chan literature support our rendering. **DHS** 大慧書 **T47**[1998]933c17 for instance reads: "Just watch the *Wu* 無 [*gongan/kôan* 公案] right in the confusion (*qidian badao*) of daily life."

1117. *Fantou* 飯頭: "The monk in charge of the preparation and cooking of the rice in a monastery, i.e. the supervisor of the rice department" (**LJLS** 臨濟録 [Sasaki tr.], p.82 note 172).

1118. *Mahebore boluomi* 摩訶般若波羅蜜.

1119. The following two (**BYL**) respectively three (**WDHY**) sentences are also found in **BYL** 碧巖録 case 62, **T48**[2003]194b4 ff. and in **WDHY** 五燈會元 ZZ138:280a6 ff.

1120. *Changan sui le* 長安雖樂: the implied "it is not a place to stay for long" is added in **BYL** 碧巖録 case 64, **T48**[2003]195b14: "A man of old said, 'Though Changan is pleasant, it is not [a place] to stay for long 長安雖樂、不是久居'".

1121. *Bulu feng guju* 不露鋒骨句. For *gu* as 'sharp' see **M** 大漢和辭典 vol. 12, p. 569d (meaning nr. 4). In **WMG** 無門關 case 24, **T48**[2005]296a19 features an identically pronounced but differently written phrase: 不露風骨句. The following three lines of the religious verse are identical to those of Yunmen's verse translated below; I propose that it means "A sharp statement which does not reveal its character". Other renderings were proposed by Hirata (**ZG** 禅の語録 Vol.18, p. 94 and note on p. 96), Shibayama (*Zen Comments on the Mumonkan*, p. 181, and Dumoulin (*Mumonkan; Die Schranke ohne Tor*, p. 100). See also third note after this.

1122. *Xiangdao* 向道: 'to talk constantly'. This translation follows **KC** 葛藤語箋 [Yanagida ed.], p. 963. For **LJL** 臨濟録 **T47**[1985]499c6 I suggest a translation which differs from Sasaki et al.'s (p.20). They translate *xiangdao* by "to approach the Way": "If you meet a man on the road who has penetrated the Way, above all do not try to approach the Way." My proposed translation would be: "If you meet a man on the road who has penetrated the Way, above all do not constantly talk." Similarly, the passage in **PJS** 龐居士語録 ZZ120:23b18 would read: "I keep saying that you mustn't hold it as a principle" rather than "I just said you mustn't hold it as a principle" given in **PJSS** 龐居士語録 [Sasaki/Iriya/Fraser tr.], p.58.

1123. *Nannan* 喃喃: 'to babble', 'to mumble', 'to chatter'. The **YML** contains only one other occurrence of this expression (552a11), but in other texts it is found several times: **XFL** 雪峰語録

ZZ119: 474b8; **BYL** 碧巖録 **T**48(2003) cases 7 (147c18), 9 (149a24), and 85 (210c11).

1124. This twenty-character verse is quoted in **WMG** 無門關 case 24, **T**48(2005) 296a19-20; the first line is, as mentioned above, a little different ('character' instead of 'point'). Though Hirata (**ZG** 禅の語録 Vol.18, p.96) mentions that the verse stems from the *Records of Yunmen*, he neither noticed this difference nor did he take the nominal form of this expression in the preceding question of the **YML** ("what is ... ") into account. If one does what Hirata did not do, the case for taking *fenggu* 風骨 as an adjective (see Hirata, op. cit., note on p. 96) is weak indeed.

1125. Tianyi Yihuai 天衣義懐 lived from 993 until 1064. Cf. page 25.

1126. This prince (or, as he called himself, emperor) Liu 劉 was either Liu Yin (劉隱; re. 909-911) or Liu Yan (劉龑; re. 911-942).

1127. Cf. note 88.

1128. Cf. note 105.

1129. *Kuangzhen* 匡眞. According to **S959** 實性碑 this title was conferred upon Master Yunmen in the year 938.

1130. *Yen* 燕 is the monosyllabic name of the Hubei region. It can also refer to one of the Warring States kingdoms (destroyed in 222 B.C.) or to four of the Sixteen Kingdoms during the Oriental Jin period (the first was founded in 349 A.D.).

1131. *Chu* 楚 designates either Hubei alone or both Hunan and Hubei. It is also the name of a famous ancient kingdom (740 - 223 B.C.).

1132. *Qiupu [Jingde]* 秋浦 is a place in the southwestern part of the Guichi district 貴池縣 of Anhui province. As mentioned at the end of this preface, Master Yihuai stayed at the Jingde 景德 temple.

1133. *Juan shu* 卷舒, "folding and unfolding", or "wrapping up and opening out". For other examples see note 60. The meaning of this expression is clarified in a passage of the **BYL** 碧巖録 case 5, **T**48(2003)144c19-20: "[Yunmen's master Xuefeng's] insight and function are simultaneous, and folding and unfolding are in accord in his preaching. Principle and phenomena are not-two; he practices both the provisional and the real 照用同時卷舒齊唱。理事不二權實並行."

1134. *Qianchui* 鉗鎚: the blacksmith's tongs and hammer. This expression is often found in connection with religious training (for instance in the prefaces of the **LJL** 臨濟録 and of the **BYL** 碧巖録). Cf. Mujaku Dochu's comment in **KG** 葛藤語箋 [Yanagida ed.], p.903.

1135. *Benfen* 本分. Cf. note 993. The expression *Benfen qianchui* is for instance also found in the third chapter of the Records of Master Mingjue (明覺禪師語録). After a monk mentioned Master Deshan's beating somebody, Mingjue said: "In the manner of pure gold which is refined a hundred times, one must forge and temper one's very own matter." (**T**47(1996)686b19).

1136. *Jinsheng er yuzhen* 金聲而玉振. Literally, "the sound of the metal [bell] and the vibration of the [sounding] stone". Bell and sounding stone produce two of the traditional eight sounds (the others being sounds brought forth by pottery, hides, silk strings, wood, gourds, and bamboo). Orchestral performances started with the sound of the bell and ended with that of the sounding stone; hence the meaning "beginning and end". Cf. **M**11,469a-b.

1137. *Maigo* 埋沒. See note 948.

1138. Cf. note 91 for a translation of the passage in question, and the remarks under source 9 of this annotated list of biographical sources.

1139. The following is a list of Muan's entries with corresponding passages in today's YML:

祖庭事苑	CHAPTER	EXPRESSION	雲門廣録	T 47
ZTSY 8a1	下	入京	YML 下	571a27
ZTSY 8a3	下	觸	YML 下	571b04
ZTSY 9a18	室中	白	YML 下	572c28
ZTSY 10b13	室中	趙州無賓主	YML 下	573c28
ZTSY 6b10	上	出三句語	YML 下/頌	576b19
ZTSY 6b15	上	頭頭物物傷	YML 下/頌	576b22
ZTSY 6b16	上	軫候	YML 下/頌	576b28
ZTSY 6b17	上	眼中	YML 下/頌	576c05
ZTSY 6b18	上	商量	YML 下/頌	576c08
ZTSY 6c2	上	消得箇非遥	YML 下/頌	576c14
ZTSY 6c3	上	終諸	YML 下/頌	576c23
ZTSY 6c4	上	什方	YML 下/頌	576c24
ZTSY 6c5	上	同一眼	YML 下/頌	576c27

1140. For a thematical grouping of all different versions of this story, cf. note 63.

1141. For all different versions of this story, see note 71.

1142. Cf. note 89 for different accounts.

1143. Cf. note 91.

1144. Cf. note 49.

1145. Cf. note 89.

1146. Cf. note 63c.

1147. Cf. note 71.

1148. Cf. note 71c.

1149. Cf. note 71 a and b.

1150. Cf. note 89. If **CDLK** 景德傳燈録 should found to be older than **SBZ** 禪林僧寶傳, it would be the first source for this story.

1151. Cf. note 63d.

1152. Cf. note 71a.

1153. This is translated in note 52.

1154. See page 8.

1155. Cf. note 91.

1156. Cf. note 63d.

1157. Cf. note 89.

1158. Cf. note 91.

1159. Cf. note 114.

1160. **BYL** 碧巌録 case 6, **T**48(2003)145c23.

1161. **BYL** 碧巌録 case 24, **T**48(2003)165b4 ff.

1162. **BYL** 碧巌録 case 6, **T**48(2003)146a22 ff. and case 17, 157a25 ff.

1163. Cf. note 71 b and c.

1164. See note 63c.

1165. See note 71b.

1166. See note 91.

1167. Cf. Shiina, Kôyû 椎名宏雄, "Ummon kôroku to sono shôrokubon no keitô「雲門広録」とその抄録本の系統". *Journal of Sôtô Studies (Shûgaku kenkyû* 宗學研究) 24 (March 1982), p. 190.